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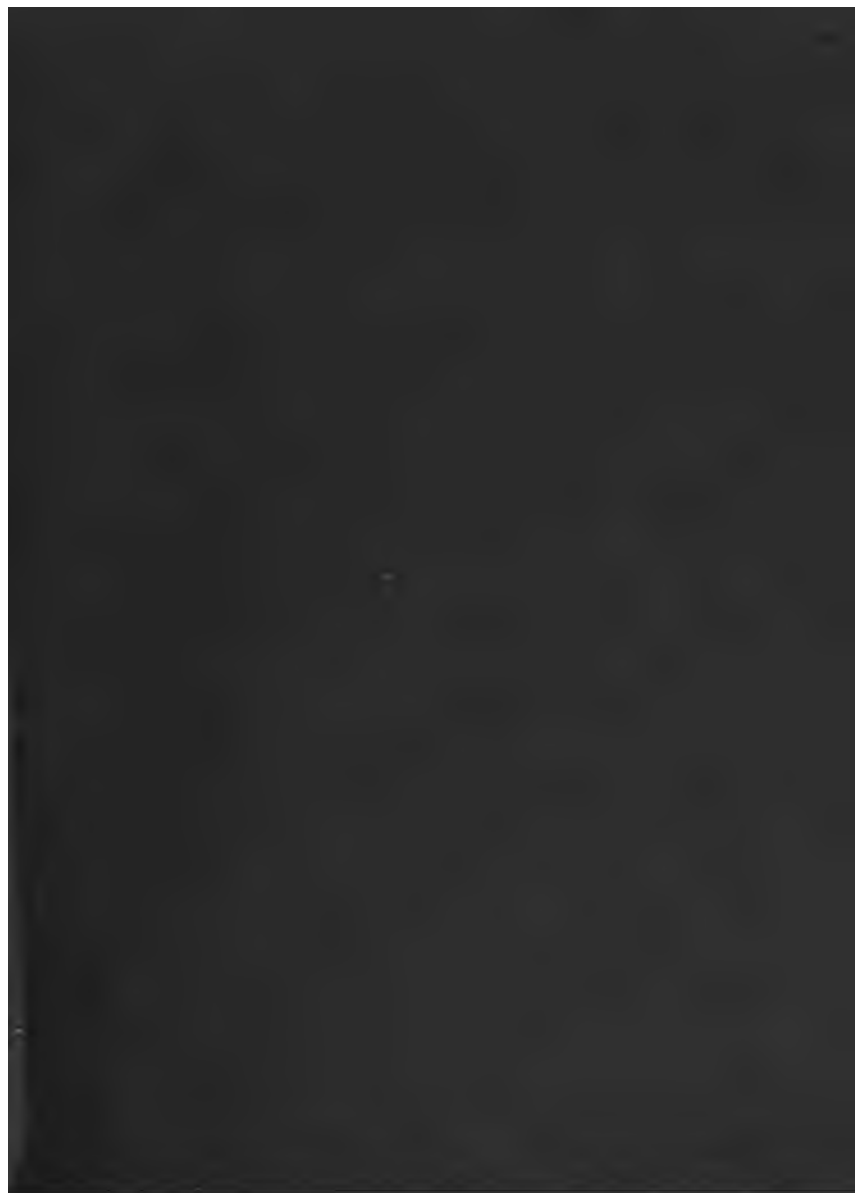
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Four Lectures

on

Some of the Distinguishing Views of Friends

**Delivered in Twelfth Street Meeting-House, Philad'a
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The Spirit of Early Quakerism.

BY ISAAC SHARPLESS, OF HAVERFORD COLLEGE.

[Delivered First Month 16th, 1890.]

George Fox was born in 1624. His public ministry began in 1647. This was in the midst of the Civil War, when Puritanism was becoming triumphant in the person of Oliver Cromwell. It was an age no less of political than of religious excitement—when the aggressions of royalty were testified against no more vigorously than the dogmas of papacy—and when political parties were drawn on ecclesiastical lines. Men were thinking intensely. Orthodoxy in religion was the test of merit, and heresy was the one deadly sin. Infidelity, as we now know it, was not a vital question. Men accepted freely the New Testament and its divine source, and its more obvious statements, the miracles, the divinity and the atonement of Christ were not seriously questioned. Each sect devoted itself not to attacks on an outside enemy, who did not dare to raise his head, but to proving by the universally accepted standard, its own and only right to be the Church of Christ. It was not an age of broad thought. Men did not, as now, search for the fundamentals of belief in the constitution of the

human mind, and allow reason full play over the whole realm of nature and thought. They stopped reverently at the feet of revelation, content to curtail the field of reason by its boundaries. But what they lacked in breadth they more than supplied in intensity. There was an assurance in individual conviction, and positiveness in belief, when founded on the obvious meaning of the New Testament, and an honesty in carrying out this belief to its practical consequences, which is not so strongly impressed on our age.

The desirability of getting to heaven and the necessity of getting there, if at all, by the New Testament order were transcendent and universally accepted articles ; but what that order was, was the burning question that set the professors of religion against each other in deadly combat, which established sect upon sect—Seekers, Ranters, Fifth Monarchy men, Muggletonians, Baptists, Anabaptists and Brownists, to say nothing of the better recognized Anglican, Presbyterian and Independent Churches. In addition to all these there was a floating population, the Mugwumps of ecclesiastism, unattached to any society, but honestly seeking among them all a place of spiritual rest. They saw delusion and oftentimes dishonesty in them all, as they tried them one after another, and many, dropping the counsel of men, were asking for a surer touchstone, uncorrupted by the human influences of tradition and prejudice.

Into this seething mass of humanity, torn by distracting teachings, yet to a great extent honestly seeking the Truth, plunged the fervid spirit of George Fox.

He had much in common with his age. The unrest of soul drove him from his home and occupation, to one

“Professor” after another, to meditation and Bible study and prayer. He found no haven. The priests were miserable comforters, the sects one by one were tried and found wanting, his Bible did not give him the clue, and his spirit was at sea till there came to him direct from God, as he believed, the inspiration, “There is one even Christ Jesus that can minister to thy condition.” Then his doubts vanished. He had not found all truth, but he had found a means of obtaining all that he needed. He never lost faith in this method of securing Divine knowledge. It had placed his feet on firm ground and he was sure it could do the same for others. Humanity could not satisfy him, and from dependence upon it he would lead the Christian world; but where Humanity could not reach, Divinity would stretch out its arm and make the connection which would draw the soul to God.

It was on this source—the direct revelation of God’s will—that he depended not only for soul-satisfying rest, but for his theological and ethical opinions. “The Lord opened to me that being bred at Oxford and Cambridge was not enough to fit and qualify men to be ministers of Christ.” “It was opened to me that God did not dwell in temples made with hands.” “It was opened to me that all was done and to be done in and by Christ,” and so on through the whole list of his opinions on religious subjects, and if we may believe his earnest apostle, on secular also, for William Penn says “he was a divine and a naturalist and all of God Almighty’s making.” Of his wisdom in natural things he has not left much record, but that an uneducated man, without much opportunity for contact with learning, could have evolved from his intellect alone,

such a connected system of philosophical belief and such practical wisdom in organization and discipline, is hard to believe, even in this age skeptical of the supernatural. Judging by reason alone, it seems more probable that he received them from the source which he believed furnished them, than any other. Let him who would deny revelation tell how it was that Fox evolved such a satisfactory philosophy, for he preached before Barclay wrote. He gave the clue to Barclay and Penn and the other university men, and not they to him. No better evidence of the truth of divine revelation can be found than George Fox's Journal.

He entered into the spirit of his age and his country in the courage with which he carried his convictions into action. His was not the courage of the early English king, of whom his biographer mournfully records, "he feared God but little and man not at all;" nor was there any of the bravado implied in the oft-quoted defiance of Luther, that he would go to Worms if there were as many devils there as tiles on the house-top. There is not one touch of bravado in George Fox's Journal. He never said, "I will do my duty in spite of your opposition," but he always did it, and there is apparent no consciousness that he thought he was doing a brave thing. When he heard that the magistrates had specially prepared some stocks for him at Evesham, he went to Evesham, and, as he says, had "a large, precious meeting." When the people beat him for speaking, and left him almost dead, he rose and spoke again, showing them how they dishonored Christianity.

When he heard that the Mayor of Cork had warrants

out for him, and his friends entreated him to go another way, he rode his horse up the main street of Cork and past the Mayor's house and to that of a Friend, and when he heard the town was in a great rage against him, his quiet remark was, "Let the devil do his worst," for he had seen in a vision that his own spirit would triumph.

When the Conventicle act was passed in 1670, he advised his friends to keep on their meetings in spite of it, and like a brave general he says, "On the first day of the week after the act came into force, I went to the meeting in Grace Church street, where I expected the storm was most likely to begin." Thus he went through his perilous life, following his Heavenly Guide, both in thought and action, uttering no word of self-complacency, saying nothing to his persecutors for the sake of harshness, but never even hesitating to do a duty in the face of any danger. One *knows*, as one reads his Journal, that he would have walked, without flinching and without thought of personal merit, into a burning fiery furnace for the least jot or tittle of his convictions.

I have said that Fox shares with his country and his age this noble courage. There were many time-servers in his day, yet it is the glory of the English race that martyrs have not been lacking to any honest belief. It is a courage which exists to-day in the same race pre-eminently, but which we are in danger of losing through admixture of other peoples, and through the good-natured materialism which characterizes our American nation, and yet it is courage which we need as much as ever, though in the face of different enemies, and to a certain extent to testify to different truths.

George Fox differed from the spirit of his age in the catholicity of his theology. The Calvinism of the day taught election. It took Paul's obvious meaning in its narrowest interpretation. Fox took the tenor of the New Testament in its very widest. Instead of a chosen few in Bible lands, the Friend embraced the whole world, in heathendom as well as Christianity, in the circle of the recipients of this saving grace. The man or woman bowing down to idols of wood or stone, or even practicing horrible crimes in the center of the dark continent, who never heard of Christ, was yet, through the purchase of Christ, the possessor of a divine seed, which was sufficient for salvation.

George Fox had a community of feeling with all men, and whether he preached to savages in America or the Lord Protector of England, he appealed with equal confidence to the inward monitor. The Bible was limited to a comparatively few, and the current Puritanism would limit salvation to a few of these; but everywhere over the whole earth, wherever a human heart beat, there were the embers of a divine fire which he would fan into flame. To him Quakerism was not sectarianism. It was the truth of God for all the world, adapted for all, simple, direct, and of universal application. It was reserved for his successors of the next century, jealously guarding the truth of their ancestors, treasuring up the principles established at so great a sacrifice, to narrow themselves into a sect, and change from aggressive activity to a guarded defence.

George Fox opposed a strong current of belief of the age when he enunciated and lived out the formula of the apostle, "we must obey God rather than men." In 1640

appeared Hobbes' philosophy. The nation appeared to be drifting into anarchy, and to be assured by a forcible and logical writer that the civil law was the measure of duty, was a very satisfactory doctrine to peace-loving men. The ruler is responsible to God, said Hobbes; he must rule justly, but if he enacts a law, the duty of the subject is thereby determined. Civil government is ordained of God. All resistance or criticism tends to anarchy. Individual judgment of those in authority, is as if the divine law were questioned by human wills. It is not necessary to go back of the statute books to find one's standard of right living. The Divine right of kings was an established part of the Cavaliers' faith, and, while they often obscured it, of the Puritans as well. For when the Ironsides put Charles I to death, many a Presbyterian and Independent first faltered in their devotion to the revolution; and yet they knew that the crimes of Charles I deserved death as fully as those of many another man who went to the scaffold with general approbation. In the days of Anglican domination every pulpit preached that the duty of obeying magistrates was without limitation, and all of this—the divine right of kings, the authority of the clergy, the theory of Hobbes—triumphed and seemed forever established in the restoration of Charles II.

Against these human fetters rose up the free spirit of George Fox. He acted out the right to unrestrained opinion in matters of conscience. A human law was nothing as against a command of God. And while he would remain in doorless jails, honoring the unrighteous behest of a magistrate, yet all the laws of England would not shut his mouth in a religious meeting. He

probably never read the works of Hobbes, though they must have been much talked of in his day, but his whole life was a protest against them. He encouraged Friends to hold their meetings in defiance of conventicle acts; he would never pay a farthing for the support of a ministry of which he disapproved, though such payments had the authority of Parliament and long usage. In troublous times he utterly refused to take an oath of allegiance to any power. Whenever his apprehended duty to God allowed, no man was more faithful to the laws of his country, but the slightest contrary intuition shivered in an instant all obligation, and King and Protector, Lords and Commons, would legislate in vain.

I know of nothing more striking in history than this unshrinking fidelity to conviction. Some of these convictions concerned slight things, but when once attacked they were defended as the apple of the eye. There was no secrecy, no subterfuge, no attempts to argue away the conviction. The slightest thing was a good occasion for martyrdom, and martyrdom was preferable to yielding. Friends kept up their meetings, not on the corners and by-ways, but in their own meeting-houses, or in the streets near by them. They never seemed to dread danger, nor yet can it be said they unduly courted it. Baxter, not at all favorable to them, bears them this testimony, "Here (just after the Conventicle act was passed) the Quakers did greatly relieve the sober people for a time; for they were so resolute and so gloried in their constancy and sufferings that they assembled openly at Bull and Mouth near Aldersgate, and were dragged away daily to the common jail, and yet desisted not; but the rest came next day. Abundance

of them died in prison, and yet they continued their assemblies still."

Their constancy had its reward. A Christian nation will always grant what is demanded so bravely and so quietly, and when William III came on the throne his Parliament gave to Quakers, by specific decree, almost all they asked, and in some cases more than was allowed to other Non-Conformists. They were relieved from signing the Thirty-nine Articles, while the Independent was not. They were excused from swearing, a privilege denied to others, and they were allowed to solemnize their marriages in their own way. They had suffered much and were given much.

The biographer of Baxter remarks, "Had there been more of the same determined spirit shown by others, which the Friends displayed, the sufferings of all parties would sooner have come to an end. The Government must have given way, as the spirit of the country would have been effectually roused. The conduct of the Quakers was infinitely to their honor."

The liberty the Friend claimed for himself he would grant to others, and here again he opposed the spirit of his age. The Presbyterian did not rebel against Anglican rule as a protest for universal toleration. The Independent did not object to Presbyterian methods on the grounds of narrowness. But each because the others were wrong, and error must be crushed out by civil and ecclesiastical authority.

The two hundred and forty-three Quakers that died in English prisons, between 1660 and 1680, mostly from cruel usage; the four thousand that were lying there in 1662, received very little sympathy from any outside source. All

parties persecuted them in turn. They were the objects of a common antipathy. The spirit of the age was to strike at every error, to build up truth as you see it, and do God a service by demolishing all else, and in the estimation of most in authority almost all that the Quakers practiced and preached was more or less in error. So in America; the Puritans did not settle Massachusetts to secure an asylum for religious liberty, but to establish a hierarchy on what they considered the only true Gospel order. As Longfellow makes John Norton say—

“ Toleration is the first born child
Of all abominations and deceits.
There is no room in Christ's triumphant army
For tolerationists. And if an angel
Preach any other Gospel unto you
Than that ye have received, God's malediction
Descend upon him. Let him be accursed.”

All the sacrifices the Puritans had made, their sufferings in England and their voluntary banishment, only made them the more zealous to preserve untainted the Truth, for the establishment of which they had paid so much; and when Quakers invaded their special reservation, upsetting their scheme of a Church Commonwealth, they were perfectly consistent, within their narrow lines, in making and enforcing their severe laws. The four Quakers hung on Boston Common are no special reproach to Puritanism. The reproach consisted in their inability to grasp any broad theory, and their attempt to exclude from their commonwealth free religious thought.

You may search in vain in George Fox's Journal, and in Quaker literature of standing, for a statement of any such views. So earnest were they in their advocacy of the

removal of Catholic disabilities, that they were charged with being Jesuits in disguise. George Fox told a Papist that "if they were in the true faith they would never use racks, prisons and fires to persecute and force others to their religion that were not of that faith." And he says again, "And why should any man have power over any other man's faith, seeing Christ is the author of it?" William Penn's noble pleas for religious liberty are historic; and he showed his faith in it when the temptations of power came to him in his Holy Experiment. All sects who had the opportunity in those days persecuted for opinion, except the Baptists and Quakers.

George Fox differed from his age in his plainness of speech. I do not mean the technical plainness of speech which we query after to-day, but absolute honesty and appropriateness of remarks. It was an age that needed this testimony—an age of obsequiousness to the great and of contempt of the low, of many a useless form, and meaningless expression, and of literal untruthfulness. The men in high classes would have themselves addressed in the plural, while freely using the singular pronoun to the poor. George Fox, with his strong consciousness of human equality, would use "thee" and "thou" to all men. The Norman nobility, in token of their freedom, kept on their hats in the presence of their sovereign, but George Fox's stayed on in the presence of King and Protector, Priest and Judge. And when he found any man resented it, he judged it the more necessary to rebuke the proud spirit which demanded the hat honor. "Mr. Fox, your obedient servant, sir." "Beware of hypocrisy and of a rotten heart. When was ever I thy master and thou my servant?" He

tells a Baptist, with whom he was having a discussion, that "it was a lying, envious and malicious spirit that spake in him, and it was of the devil and not of God;" and we can imagine he said it with the utmost plainness, it is true, but with real kindness. Plainness of speech meant something to him. It was not any formula. If he saw that a man had a rotten heart and would be the better to know it, he did not hesitate to tell him so, and with his keen insight he probably did not make many mistakes. By the aid of that Spirit, which "he infallibly knew would not deceive any," he went up and down in England fearing no one, shunning not to tell the whole counsel of God, rebuking hypocrisy and rotten-heartedness and a lying spirit whenever he saw it, in great or small, giving home thrusts to evil-doers, but of surpassing tenderness to any who, however feebly, were trying to do the right. He had the reality in his plainness of speech. May it not be that in preserving the shell some of us have lost the kernel, and dislike plain talk as much as some of the professors who troubled George Fox!

The address to the King, Charles II, at the beginning of Barclay's Apology, is a fine example of courteous but plain writing, strikingly in contrast with the obsequious flattery which usually accompanied a dedication in those days. "As it is inconsistent with the truth I bear, so it is far from me to use this epistle as an engine to flatter thee, the usual design of such works; and therefore I can neither dedicate to thee or crave thy support as if thereby I might have more confidence to present it to the world or be more hopeful of its success. To God alone I owe what I have, and that more immediately in matters spiritual, and

therefore to Him alone and the service of His truth I dedicate whatever work He brings forth in me ; to whom only the praise and honor appertain, whose truth needs not the patronage of worldly princes." . . . "Against the temptation by those that may or do feed thee, and prompt thee to evil, the most excellent and prevalent remedy will be to apply thyself to that Light of Christ, which shineth in thy conscience, which neither can nor will flatter thee nor suffer thee to be at ease in thy sins ; but doth and will deal plainly and faithfully with thee, as those that are followers thereof have also done."

The early Friends had the very highest moral standard. This may seem a small claim in itself. The least that we expect of a man who professes religion is that he shall live a correct life. Yet moral standards vary. Things that were accounted good then we now disavow, and it is something to be said for a code of ethics that it stands the test of a continually advancing future. This is a strong argument for the morality of the New Testament, and George Fox recognized no other standard. We all know of the libertinism of the Restoration. And, notwithstanding the general godliness of the Puritans, the nation was not at all godly as a whole. Cromwell tried prohibition on a large scale. His lieutenant-generals made England externally moral. Its success for several years was a source of congratulation to him and the other stern moralists of the time. But underneath was the laxity of two centuries ago, which was only dormant. George Fox did not practice total abstinence nor did he eschew tobacco. He did loudly and effectively testify against the evils for which we have now found total abstinence the most effective cure.

His epistles are full of the most high-toned and carefully considered morality. "Do rightly, that is the word of the Lord God to you all, of what calling or profession or sort soever, or husbandmen; do rightly, justly, truly, holily, equally to all people in all things." "So in all husbandry speak truth, act truth, doing justly and uprightly in all your actions, in all your practices, in all your words, in all your dealings, buyings, sellings, changings, and commerce with the people, let Truth be the head and practice it." "Let none be negligent in their business, but give an account by words or writings, how things are with them, when others write to them;" and so on, again and again. He had need to do this, for many of the other sects of the day, while making great professions, were not above reproach. The Seekers with whom the Friends were often confounded, and from whom they drew many converts, did not consider good works necessary, nor that the moral law was binding, because Christ had fulfilled it. Their doctrines led into great self-indulgence and intemperance, so that they became finally known as Ranters. Butler, in "Hudibras," expresses their views thus—

"Saints may do the same things by
The Spirit in sincerity,
Which other men are tempted to
And at the Devil's instance do,
And yet the actions be contrary,
Just as the saints and sinners vary."

It is no wonder that George Fox wished to separate his Friends from these sects in public estimation. "Cast no reproach on the truth," is often in his mouth. It has been no slight thing for our Society to owe its origin so largely to the efforts of a man of whom it was said, even in his

youth, that when George says "verily" there is no moving him, and of such great tenderness towards the weak that though he bore for years suffering and ignominy in quiet, he bursts out almost in indignant terms of reproach against the man who stole the grain of his poor dumb brute who could not protect himself. The fact that Friends have so frequently got on the right side of moral questions so early and been so effective workers for them, is due very largely to an early impulse which came from their founders.

I have spoken mainly of George Fox. In writing of early Quakerism one cannot well help it. Robert Barclay was a great theologian, Isaac Pennington was a most lovable spirit, and William Penn was a wonderfully energetic and broad-minded organizer, and there were scores of faithful and efficient ministers going up and down the country preaching, disputing, organizing and suffering, any one of whom was a hero. But over all and in all ruled the calm spirit, the unswerving courage, the cool judgment and the striking intellectuality of George Fox. To him was due the seizing of that salient, but then obscure, doctrine of Christianity, the Divine illumination directly given, and making it his foundation stone. To him is due the admirable system of organization and discipline, which, though I would be slow to increase the reverence in which methods of detail have been held by his successors, was a wonderful piece of church craft, wonderful in its adaptation to his time, wonderful in its possibilities of adaptation to other times and climes, wonderful in its harmony with the spirit and teachings of his doctrine, and with the peaceable and restoring nature of Christianity. If we may borrow a military illustration, these other men were in-

valuable in their separate commands, but he was the great general to whom they gave willing subjection, and who alone was capable of planning the whole campaign which created the Society of Friends.

The first edition of George Fox's Journal, as written by himself, is to us not easily comprehensible, and even as revised by William Penn is not elegant English. There is room for the criticism of Leslie, "The ingenious Mr. Penn has of late refined some of their gross notions and brought them into some form, and has made them speak sense and English, of both which George Fox, their first and great apostle, was totally ignorant." And Macaulay, whose animus appears whenever a Quaker is mentioned, commenting on William Penn's declaration, "As abruptly and brokenly as sometimes his sentences would fall from him (Fox) about Divine things, it is well known that they were often as texts to many fairer declarations," says: "That is to say, George Fox talked nonsense, and some of his friends paraphrased it into sense."

But these criticisms are superficial. Underneath this rude exterior there was a life and a spirit, and though he probably did not aim at it, a logic which not only the "ingenious Mr. Penn" paid homage to, but also the more profound intellect of Robert Barclay. It is too much to say that Quakerism would not have existed but for George Fox. The air was pregnant with its spirit; most, if not all, of its theses were held separately by individuals scattered over England, and there needed but one thoroughly honest and courageous man, full of the Holy Spirit and of faith, to cause them to crystallize. Had not George Fox been the man another would have appeared; but the uni-

versal consensus of his followers of every age, of learned men and theologians, of practical men and organizers, of simple-hearted and devout men, who have found strength and inspiration in his writings, proclaim that he was the real and justly acknowledged head of the Society—the incarnation of the spirit of Early Quakerism.

Against the verdict of Macaulay let us place that of a vastly stronger and deeper man, Thomas Carlyle: “Let some living Angelo or Rosa, with seeing eye and an understanding heart, picture George Fox on that morning when he spreads out his cutting board for the last time, and cuts cowhides by unwonted shapes, and stitches them together in one continuous all-including case, the farewell service of his awl. Stitch away, thou noble Fox; every prick of that little instrument is pricking into the heart of slavery, and world-worship, and the Mammon God. Thy elbows jerk us in strong swimmer strokes and every stroke is bearing thee across the prison ditch, within which Vanity holds her Workhouse and Ragfair, into lands of true liberty; were the work done, there is in broad Europe one Free man, and thou art he.”

“Thus, from the lowest depths, there is a path to the loftiest heights; and for the poor, also, a Gospel has been published. Surely if, as d’Alembert asserts, my illustrious namesake, Diogenes, was the greatest man of antiquity, only that he wanted decency, then by a stronger reason George Fox is the greatest of the moderns; and greater than Diogenes himself; for he too stands on the adamantine basis of his manhood, casting aside all props and shoars; yet not in half-savage pride undervaluing the earth; valuing it rather as a place to yield him warmth

and food, he looks heavenward from his earth, and dwells in an element of mercy and worship, with a still strength, such as the Cynic's Tub did nowise witness. Great, truly, was that Tub; a temple from which man's dignity and divinity was scornfully preached abroad; but greater is the Leather Hull, for the same sermon was preached there, and not in scorn, but in love."

To this testimony let us add that of Bancroft in his eloquent chapter about Quakers, from which one hardly knows how to quote, and in support of it again, in reply to Macaulay's charge of nonsense, these words of the great preacher Charles Spurgeon, "His 'Life' well repays the earnest student. It is a rich mine. Every page of it is precious as solid gold. Books nowadays are hammered out and you get but little metal in acres of leaf; but the Journal of George Fox contains ingots of gold, truths which require to be thought of month by month before you can get to the bottom of them."

In the hands of a philosopher such as Carlyle, a historian such as Bancroft, and a preacher such as Spurgeon, none of them prejudiced towards Quakerism, we who are Quakers may willingly rest the claims of George Fox and his Journal for honesty, courage, and intelligence, and profundity, against any contrary aspersions.

George Fox was ignorant and so were many of his most efficient co-workers. This not only needs no apology, but is something we ought to value, as a practical illustration of the truth, that the religion of God is not created, or profoundly grasped by intellectual operations only or mainly. But that Early Friends valued ignorance for itself or saw danger in learning is denied by their own testimony.

Thomas Ellwood says, "I mentioned before that when I was a boy I had made good progress in(classical) learning, and lost it again when I became a man ; nor was I rightly sensible of my loss therein until I came among the Quakers. But then I both saw my loss and lamented it, and applied myself with the utmost diligence at all leisure times to recover it ; so false I found that charge which in those times was cast as a reproach on the Quakers that they despised and decried all human learning, because they denied it to be essentially necessary to a Gospel ministry." It cannot be that a Society whose standard work is Barclay's Apology, conspicuous for its profound research, its wealth of illustration, its stern logic, gathered in the universities, should deny that human learning has a high place, even in upbuilding the church. The motive force of Early Quaker ministry, the promptings of the Spirit, could not be limited to the educated, for that would make ministry human rather than divine. The message of the Master came as in the days of the apostles through the mouths of the learned and ignorant, rich and poor, young and old, man and woman. The converting effect of it was in the message itself and not in the messenger ; but the Early Friends were too clear-sighted to confuse in this respect the natural with the revealed, and willingly gave to "right reason" and intellectual culture all that in subordination the most zealous of us in the 19th century could reasonably claim.

It is true they placed religion over all. When the full chronicles of Quaker philanthropy are written, it will be truly not a dishonorable record. The part of Quakers in history, in scientific and antiquarian research, in social and political advancement, is one that will bear to be told, and

I hope some day it will be told. Better still their grasp of ethical principles and their realization of them in practice seems to spring from a root of truth, to be logical and practical. But the spirit of Early Quakerism would never have allowed men to become mere philanthropists, or scholars or moralists. Above all they were to "mind the Light," and if that told them to be fools in the world, to cease from all human activities, religion was greater than humanity, and would in the end, in God's way, work out the best humanity and from its verdict there was no appeal. Intellectual grasp of principles, philanthropic effort, and correct morality, were not, in their minds, Quakerism, though its legitimate outgrowth. Quakerism was a spiritual life, an accepted inspiration, and all these good things might become evil if they diverted the soul from its sources of divine strength.

This enchainment of Early Friends to obedience to the Divine Law gave them courage, and therefore absolute freedom when they kept within its limitations. "I am above your fires and fear them not," said George Fox when Smithfield was suggested. But it was not freedom from fear of outside persecutors only that their confidence begat, it was also freedom from all fearfulness of each other. They made a standard on matters of principle which all were to come up to. In so far as their Light was genuine in each case it would lead all alike in fundamental belief, but also just in so far as it was genuine it would develop the gifts of each into their right position. George Fox almost scornfully rejected the advice of some of his weaker brethren that he should cut off his long curls, saying that as he had not put them there, they were to him no

source of pride. Their spirits were free, their leader commended them to mind the Light within, and they went forth on their travels answerable to no human authority. As soon as a minister was measurably convinced, he began to preach. There was no creed imposed, no articles to sign ; very likely there was diversity in some points of doctrine in the youthful zeal of the preachers. For George Fox began to speak at twenty three, and before ten years had elapsed sixty ministers, not a few in their teens, were carrying the Truth to almost every steeple-house and street corner in England.

These men had come from other bodies of their own volition. They believed strongly the doctrines they testified to, and the courage and freedom that faced hostile mob, priest and magistrate, would not subject itself to any human arrangement which the divine sanction did not cover. Absolute freedom in worship, in ministry, eternal disavowal of human fear or human authority in spiritual matters, were the essence of the spirit of early Quakerism. Crystallization began early. 'The sons of the martyrs had not the martyrs' courage, because they had not the martyrs' faith, and the early evidences of the imposition of traditional formulas on young people stirred the honest soul of Margaret Fox, who was much beloved and trusted by Friends in the last years of the 17th century, to protest, in a general "Epistle to Friends"—

"Let us all take heed of touching anything like the ceremonies of the Jews, for that was displeasing unto Christ. He testified against their outside practices, and told them of their long robes and broad phylacteries ; and when they found fault with him for eating and drinking with publi-

cans and sinners, He told them that publicans and sinners should enter into the kingdom of heaven before them. So that we may see how ill he liked their outward show. Let us keep to the leading of the Eternal Spirit that God has given us to be our teacher, and let that put on or off as is serviceable to every one's state. Let us take heed of limiting one another in such practices, for we are under the Gospel leading and guiding and teaching. Legal ceremonies are far from Gospel freedom. Let us beware of being guilty or of having a hand in ordering or continuing that which is contrary to Gospel freedom. It is a dangerous thing to lead young Friends much into the observation of outward things, which may easily be done. For they can soon get into an outward garb so as to be all alike outwardly, but this will not make them true Christians; it is the Spirit that gives life. I would be loath to have a hand in such things. May the Lord preserve us, that we do no hurt to God's work, but let him work whose work it is."

While the early Friends taught Gospel freedom, there was no license. The genius of George Fox for organization is very plainly perceptible in the scheme of church government which he framed and to which most of his friends were willingly subject. It was so elastic a scheme in its inception that but few felt their liberties circumscribed, and these drifted off and were soon lost to history. With all the individual liberty to follow their Master, every thing, even according to the testimony of enemies, was done decently and in order.

All the doctrines of Quakerism were in outline conceived and published by the founder. But the flowing pen of William Penn and the stringent and brilliant logic of

Robert Barclay were better calculated to appeal to the world. The Apology of Barclay, which Sir James Mackintosh calls "a masterpiece of ingenious reasoning and a model of argumentative composition," became the recognized theological standard after it was published. This was, however, thirty years after George Fox began to preach and write. It was strictly, as its name implies, an Apology, a defense of Quakerism. Subjects which were not current topics of controversy were not exhaustively dealt with. The existence of God and of a future state, the authenticity of the Bible, the Divinity, miracles and atonement of Christ, all are assumed. On these points in those days there were no doubters. They were the universally accepted bases of argument and are woven through the Friends' books of the time, as now-a-days a writer on protection, pro or con, would assume the existence of a government which needed a revenue.

The organization of a church based on the principle which was always in Fox's mouth, and which every Quaker theologian made the bottom stone of his structure, the necessity of constant obedience to the Christ within, could not fail to make every provision for perfect Gospel freedom and for the perfect expansion of the work of every man. I doubt not he intended to make the discipline, for it was a slow development, and not a sudden creation, binding on his successors, only in so far as it furthered the eternal principles with which it was correlated, and so far as it was adaptable to varying circumstances of other ages and countries.

But Fox died in 1690, persecution ceased about the same time. The heroism of Friends had conquered for them an

abiding place. Growth in numbers ceased. Constant development in methods, the rule of the first generation, became unnecessary. To hold up the standard which their fathers had established, a most worthy endeavor, became very soon the governing principle. Fearless aggression changed to a magnificent defense. The spirit of 17th century Quakerism was not the spirit of 18th century Quakerism, I think the honest historian must record. The theology was the same, but the life that forced itself into every nook and corner of Yorkshire dale and London street, among Cambridge students and Cornish miners, manifested itself more and more exclusively internally as the years went by.

It must not be assumed that the doctrines and testimonies of Quakerism, in which they differed from many other bodies, were peculiar to themselves, or originated by them. They had no monopoly of any of them. Quakerism was in a certain sense a kind of concentration of Puritanism. The preaching of George Fox seemed to fall on prepared hearts. It is hardly correct to say that he originated Quakerism, but rather that he formulated the discipline and collected the doctrines, and that his tenderness of spirit gave a characteristic to the sect it has never lost. The early Baptists objected to religious ceremonies before the time of Fox and to the use of heathen names of the months and days. They did not consider college learning necessary to a minister, and many of their ministers were engaged in secular business. One hundred years before Fox, the Anabaptists, at that time a flourishing body, rejected water baptism and the eucharist. The Brownists, the precursors of the Independents, would have no fixed and pre-arranged

form of worship. Among the Independents any member who felt "called" could speak in the meeting, and no human authority was to govern the ministry. They also preached toleration, which, however, they did not practice against Baptists and Quakers.

The Puritans in general anticipated the early Friends in their objections to all games and pastimes, even such as we now universally encourage—music, dancing and immoderate social intercourse—and the gravity and sedateness of the Friends was common to most of the sects of the time. Even the point which the Friends regarded as their vital point was far from being a novelty in their days. Listen to this—

"Because men that are without God in the world and walk not with Him, know not what it is to pray and believe, and to receive returns from God, and to be spoken unto by the Spirit of God—who speaks, without a written word sometimes, but according to it. God hath spoken heretofore in divers manners. Let Him speak as He pleaseth. Hath He not given us liberty, nay, is it not our duty to go to the law and the testimony? And there we shall find that there have been impressions, in extraordinary cases, as well without the written word as with it. And therefore there is no difference in the things thus asserted from truths generally received, except we will exclude the Spirit, without whose concurrence all other teachings are ineffectual. He doth speak to the hearts and consciences of men, and leadeth them to His law and testimony, and there also He speaks to them, and so gives them double teachings."

This sounds very like, both in style and doctrine, some

of the Early Friends, but it is not. It is a part of one of the speeches of Oliver Cromwell in dissolving a refractory Parliament.

It would therefore seem that almost, if not quite all, the peculiarities of Quakerism were more or less current in George Fox's day, and many he may have heard in the earnest and ubiquitous religious discussions of his time.

The wonder yet remains, however, that an uneducated youth should have gathered together the consistent parts out of a medley of all sorts of teachings and made of them a philosophical whole and breathed into them the vitality which in a ministry of about forty years should have brought 60,000 people into their adoption.

Some may curiously ask, Why go back to those times of old? Of what use this ancient history? Can we learn anything from an age so profoundly different from our own?

Yes, it was different. It was a time when every portion of society was almost servile to those above and almost brutal to those below; when a historian records that the process of dressing a fine lady was as complex and tedious as fitting out a man-of-war, and "a beau of this period was an animated trinket;" when foreigners were surprised to find that in a company of thirty each one was expected to drink, in a liquor not at all mild, the health of each one of the rest in succession, and drunkenness was no vice; when highwaymen frequented the country roads, and the streets of London were unsafe after nine o'clock at night; when bear, bull and horse baiting were common pastimes; when criminals were hung for trifling offences, and women burned for witchcraft; when every house of worship was

the scene of religious debate, and ministers were called upon in their meetings to prove the truth of their statements ; when fanatics roamed over the country, and called each other and the world names, such as would now properly condemn them either to jail or asylum ; when the Old Testament, rather than the New, was the accepted standard of conduct ; when the gloom and asceticism of the Round-head met the libertinism of the Cavalier, and the schemes of Papacy were looked upon with a bitter hatred we can hardly conceive of.

Truly the heart of a good man would be differently stirred than in this better age of ours. He would partake of the spirit of the time and use its weapons. He would have its faults and its virtues, and both would be in their operations and in their expressions dissimilar to those to-day. To copy in detail all the methods of the Early Friends, or adopt all their opinions, would be a fatal mistake, and to read all their works without knowing their times would very likely lead into some error.

And yet their lives and words should be studied. For two reasons—

First, Because they are our predecessors, and it invigorates our loyalty to the Society and increases our content to be its members, to know what courageous, honest, faithful men they were ; men who had the reality of Christianity, and of the qualities we love to admire. We shall never be ashamed of them if we study their purpose, their motives, their spirit.

Secondly, Because there is no better solvent of our present church troubles than the spirit of Early Quakerism. Whether the bondage is to formalism, to ordinances, to

pastoral limitations or to the world, it could not stand the breath of freedom which would inevitably follow the unchecked operations of the Holy Spirit that ruled in George Fox. An honest study of the times, the methods and the spirit of the Early Friends, and an application to our own times and problems of the same spirit, is a hopeful way to renew our church.

The vigorous and pregnant writings of George Fox, the eloquent and voluminous works of William Penn, the scholarly Apology of Robert Barclay, and the tender and wise counsels of that delightful mystic, Isaac Pennington, cannot fail to be Quaker standards. They cannot be too carefully or too intelligently studied. Unbiased historians of our own age are doing them justice. If liberally construed they are of universal application now, as they were then.

The spirit of Early Quakerism was the Holy Spirit of God, a Spirit which intellect or study, or even reverence for its operations in by-gone days, should not limit, which is new in every man and in every age. The revelation that George Fox had in the Vale of Beavor—"The Lord God opened to me, by His invisible power, how every man was enlightened by the Divine Light of Christ"—faintly seen by him at first, but more and more clearly as His spirituality developed, is the revelation, without which all other revelations are in vain ; for which we, as individuals and as a church, must wait, in a spirit of prayer, faith, humility and expectancy, to do the work of the Nineteenth century as faithfully and as fully as he did his of the Seventeenth. The blessed cardinal truths of the New Testament, the Divinity and Atonement and example of Christ, need

this to correlate and explain them. The distracted Christian world, seeking human light and human remedies, would find that the complete recognition and application of this principle would clear difficulties and prepare hearts. Skeptics of all sorts, repelled by the complicated theology of the day, might find in this simple doctrine a resting-place. Moral evils would fall before it; the courage of the confessors of Christianity would rise as they felt its support; pure religion would prevail, and decay be overcome. It is not now, as then, a neglected doctrine. Every Christian sect acknowledges it; but there is yet something for Friends to do to show the strength that comes from its exaltation and practical, rather than theoretical, application to daily life and to religious work of all sorts.



The Ordinances.

BY DAVID SCULL.

[Delivered 3d Month 6th, 1890.]

Many of those present are no doubt aware, that there was held year before last in London, a general Conference of the Episcopalian branch of the Church. That from this conference there issued an invitation to all Evangelical bodies of any prominence, to co-operate in the formation of a Christian Union, in the belief that such a united influence would greatly promote the cause of Christ.

An essential condition for participation in this movement was declared to be the acceptance of the Ordinances (so-called) of Baptism and the "Lord's Supper." In the prosecution of this effort, the Archbishop of Canterbury, the Primate of the Church of England, sent, with the resolution adopted by the Conference, an address to London Yearly Meeting as representing the Society of Friends, requesting the consideration of the subject by that body. The carefully worded reply of that Meeting, while fully responding to the fraternal Christian spirit manifested, expressed only the hope of the promotion of a true spiritual unity, thus tacitly acknowledging that that was all that was possible under the conditions of the case.

I have introduced some observations upon the subject of the Ordinances, by referring to the above stated circumstance, as it brings out very forcibly, and in definite form, such as perhaps has never before occurred, the separate position occupied by the Society of Friends.

Without dwelling upon the question of the practicability of such a union, or whether the earnest désiré for it, as promoting a real spiritual unity, is not almost as valuable as a formal union, on what would seem to be necessarily a somewhat narrow basis, let us seek to appreciate the significance of the circumstance referred to. While a union such as proposed is extremely unlikely, yet with the concessions made (as I understand), by the inviting body, in not insisting upon a full recognition of the Episcopate by others, we can imagine that there might possibly be a common ground found, upon which the main denominations of the Church might stand, without their having to deny anything really essential in doctrine, or yielding anything of more radical importance in practice, than whether Baptism should be by sprinkling or by immersion, nearly all else being questions of Church government, which can hardly be claimed as involving religious principle. So that we can regard it as possible, that all the great Protestant denominations of the Church Universal might exert an influence from one common platform of testimony in support of Divine Truth, the only requirement being the acceptance of the Sacraments.

But in the accomplishment of this (as many think), very desirable object, the Society of Friends could have no part. However valuable might be the influence upon the world at large of a united voice in the cause of Christ, Friends

could not, under the limitation proposed, participate in it. Their attitude towards the Ordinances would be an insurmountable obstacle. This is an important matter, and while thankfully feeling that it is no bar to true spiritual unity, yet we must be aware that the isolation in the way referred to, is as true as if the union proposed were actually existing. In many of our testimonies we meet here and there with a sympathetic response from those who can still remain loyal to their own religious organization; but as regards *some* use of the Ordinances, the line is clearly drawn between our Society and nearly all the rest of the Church of Christ. Should it not prompt us carefully to examine the reasons for such a separation, and intelligently to estimate the importance of the position we occupy? Although in what I shall present, I can hardly hope to more than restate the considerations connected with a subject so familiar to every thoughtful Friend.

It is probably the case, that the Society of Friends numbers not more than the one one-hundredth of the total of professing Christians the world over; and the thought that to the other ninety-nine one-hundredths, so small a fraction should presume to claim a correct understanding of the Gospel ideal, and to be most in accord therewith, should prompt to both steadfastness and humility. Let us remember that the living possession of the truth is necessarily humbling; and may we realize this for the benefit, both of ourselves and the cause we advocate. But, though fractionally so small a proportion of the professing Church, yet, thanks to the faithfulness of our predecessors in the truth, the power that wrought in them, resulted in the establishment of an advanced outpost on the battle ground

of Faith; and in the conflicts on that field within the last two hundred years, the soldiers who fought under the banner thus set up, by their full spiritual equipment and their conduct as valiants in the Lord's army, won a recognized influence vastly exceeding that of numerical proportion.

Let us examine what constitutes the essential importance of maintaining our position on this subject, and estimate the magnitude of the issue thus joined with the rest of the professing Church.

We are accustomed to regard it as important, and that that importance is expressed in stating it to be a testimony to the entire spirituality of the Gospel dispensation, and the disuse of all ritual as a part of worship. But long familiarity with this expression may result in our not appreciating its full import, or not duly estimating the relation of the truth embraced therein, to that education of the human race, the completion of which is the great purpose for which the Son of God took flesh and walked this earth; a purpose most comprehensively stated in the prayer of our Saviour "That they might know Thee."

To view this great purpose, according to our measure, as it was seen by our Divine Master, let us rise in thought to a height from which we can, as it were, see on the one hand the starting point of the chosen people, and on the other, that state of the Church of Christ, which we believe to be the goal in this spiritual race, and which we are warranted in believing lies before it in the future. Even from the standpoint afforded us in this Nineteenth Century, it is of great interest to contrast the distant past with the present, and to look forward to that possible future which

faith pictures in accordance with our conception of the nature of the Most High, the consummation of a scheme of Salvation, which in its grandeur of design and continuity of purpose stamps it as worthy of a God of infinite power and love. And is not this hope for the future of the Church, inspired by a knowledge of the progress already made, one form of that hope, for which "through patience and comfort of the Scriptures," we appropriate "that which was written aforetime for our learning." The view I wish to emphasize in connection with our subject, suggests a brief review of the history of the people of God

It certainly was from the depths of spiritual ignorance that the first steps were taken towards the highway of holiness. At the time when, as a people, the Israelites were entering upon their appointed course of training, there appeared to be but little influence remaining as a result of the several appearances of Jehovah to their forefathers. The Psalmist in reference to them at this time said, "darkness covered the land, and gross darkness the people." It seemed as if a true, that is, a spiritual apprehension of the Most High was quite impossible. Only through the teaching of such facts as appealed to their physical senses, did they appear capable of receiving instruction as to the power and beneficence of Jehovah. The miracles of the smitten rock for water, and manna and quails for food, with miraculous interposition of power in their behalf, and against their enemies, gave them such ideas as they had of the God of Israel. Even with this training they were but imperfectly prepared to receive the Law, and it required the thunder and lightning of Sinai to convince them, that the Commandments emanated from the same great pro-

tecting power and were in some way, though obscurely, connected with their ultimate well being.

A comparison of the condition in this respect of the chosen people at that early time, with the standard of their daily life and aspiration shortly before the coming of our Saviour, though greatly deficient as it was, yet shows a marked advance, and a clearer apprehension of the Divine character. Then came the "fulness of time," when it was known to the Most High, that at least a partial reception would be accorded to His well-beloved Son, and the light from the Cross revealed the final and deepest evidence of God's love for fallen man.

The present accepted ideal of Christianity and any fair estimate of the degree in which it is realized, certainly shows a great progress as the result of the Gospel Dispensation thus far, and a much truer knowledge of God.

Does not this brief review of the remote past with the progress to the present time, and the evident tendency to development in the same line, point to a future, however distant as yet, in which the progressing knowledge of the Divine Nature shall outgrow the need for those helps working through the senses, which, absolutely needed at first in grosser forms, have had less and less place as spirituality advanced, until that condition shall be reached, in which there shall be no need of such assistance as ritual can supply, and they will as regards the Church at large, disappear. This true knowledge of the Most High, spiritually close and direct, unaided and unhindered by priest or ritual, is certainly foretold in prophecies with which all are familiar; it is, as we believe, the only correct understanding of the deepest teaching of many portions, as well as

the concrete testimony of that inspired record of Him, whose prophetic and characteristic name was "Emmanuel, God with us."

Above all, it has been and is the great object of the Divine education, to lead man to a true knowledge of God. All the needed revelations of Himself as the God of infinite power accomplish their intended purpose only in proportion as they develop a capacity to apprehend those deeper and spiritual manifestations, which reveal Him as a God of infinite love. Such revelations of a spiritual Being, can only be in harmony with His own essential nature, when they are purely spiritual, and all apprehension of them must be a purely spiritual experience. Therefore, any departure from this or any combination with it, of the aid obtained through the operation of the senses, which now does or ever has received the Divine approval, must be due to man's weak nature, and his failure through want of faith or purpose, to take up and maintain his highest relation to God.

With the true and ultimate standard for the Church thus indicated, the Society of Friends claims to be now in accord, as regards its doctrinal teaching upon the important subject under consideration, and it seems to me, that in connection with it is found the strongest defence for our position as to the Ordinances. *In other words, it is the importance of maintaining before the Church and the world, a witness to all that in worship, and to those aspects of religious life specially connected with public worship, which most truly conform to the highest view of the relation which the individual spirit holds to the Father of Spirits.*

It would be well to state, that the high claim here made,

is in reference to the value of a particular standard of truth, aside from the degree in which it is realized by its supporters, and with the recognition on our part of the fact that equally high attainment in individual spiritual life, may be found in other branches of the Church, including that one most in contrast with our ideal, in which ritual is carried to its extreme point, and where spirituality must exist in the face of conditions which would almost seem to discourage independent and direct access to the source of all life.

It is important to remember that the conceptions of the average mind regarding the nature of God, are largely influenced by the forms in which Church life and worship are seen to be expressed. It has been truly declared by a recent writer that, "civilizations are made to differ by the ideas of God which shine over them, as they are clear and true, or clouded and corrupted." And as there exists in this respect much calculated, as we believe, to create unworthy and confused ideas of the Divine nature, it is important, as already stated, that there should be a clear testimony to that form of worship most fully harmonizing with a purely spiritual conception of our relation to the Most High and which educates up to Him.

In opposition to the claim for freedom from all ritual, which we believe will be a characteristic of the Church of the future, we are met with the assertion, that these Sacraments of the Church were implanted in it from the first by our Saviour and His disciples, and are therefore permanently connected with her purest condition. It is claimed, that in human nature there is a need for something objective and tangible as it were, to give coherence and expression

to the awakening spiritual effort, and that this is supplied by the rite of Baptism, while the often recurring participation in the Communion of the Supper, renews and strengthens the spiritual life in its struggles with the spirit of the world ; that knowing what would be needed for the growth of the Church in its weary conflict, our Saviour appointed the Ordinances expressly to meet this weakness of nature, and therefore the early Church, through the teaching and example of the Apostles had this character impressed upon it from the first, to continue for all time. Thus, it is, *as asserted*, reasonable to claim, that the present form of Church life as regards the Sacraments, is the complete and needful one, according to Gospel authority ; the only change to be expected being the greater conformity of individual life to the precepts of Christ.

Deferring for a few minutes the consideration of the subjects of the verbal authority of Scripture and the authority drawn from the practice of the apostles, we can say, that whatever might have been asserted as to the binding practice of the Sacraments, and the indispensable necessity of their help in developing and sustaining individual and corporate spiritual life 250 years ago, or prior to the rise of the Society of Friends, yet we are now justified in declaring that it is no longer an experiment. We may indeed go farther, and aggressively assert, that the influence hitherto exercised by the Society of Friends, so large in proportion to its numbers, and exerted in a sphere where only solid attainments could have weight, goes to show that the character formed under that system of Faith, which, rejecting the helps generally looked to, dealt only with spiritual realities, resulted in the development of a

spiritual power which left its impress in various ways upon the life by which it was surrounded.

But while we may confidently deny, that the observance of the Sacraments is a permanent feature of Church life divinely impressed upon it at the first, yet on the other hand it is useless for us to deny, that there seems to be a widespread want in the average spiritual state, for the help which these rites are believed to furnish, due however as we believe, to that spiritual weakness which it is one purpose of the Gospel to remove. Nor need we hesitate to acknowledge the existence of this want and the apparently allowed provision for it, if we keep in view the fact, that so much of the strength of our position on this subject, is found in its relation to the great truth of the spiritual development of the people of God: for the idea of progression must imply different levels of spiritual life, not alone as to individuals but also as to the Church at large. And this which we might expect is what we do find to be the case, and with it the combination in varying proportions of one of the chief characteristics of the Old with those of the New Dispensation.

Let us examine what may be regarded as the principal essential difference between the Old and the New Dispensations. Of course it would be connected in some way with the life and death of our Saviour. But can it be said that the atonement is the principal distinction? Under the Old, the offering of Christ was clearly set forth in type, and by the observance of the appointed rites, the efficacy of that prospective sacrifice was made available to the true-hearted worshipper; the fulness and value of that in which it exists under the New makes of course a vast difference,

but is it not a difference rather of degree than of kind? The main features of the Moral Law under the Old Dispensation, as embodied in the ten commandments, are essentially the same as under the New, the difference being that the fulfilling it is now made possible in the strength of the love aroused by the attractive power of self-sacrifice, as shown in the Lamb of God.

But is not the main contrast between the two Dispensations found, in the absence or presence of a way for direct access to the Most High? As an important part of the tutelage of the Old Dispensation, access to God by the worshipper was provided, as we know, only through priestly intervention accompanied with the observance of minutely prescribed ceremonies; while under the New, it is the high privilege of every sincere worshipper to draw near to the Throne of Grace, without human priest or ceremony, dependent only for the completeness of access upon coming with "a true heart and full assurance of faith," in that sacrifice already made, thus coming in the name, that is, in the power of Christ. This is a radical difference between the two Dispensations, not of degree but of kind, and is so presented most forcibly by the apostle Paul in his Epistle to the Hebrews, and also appears to be foretold in various prophecies.

With this as a guide, do we not find in the professing Church of to-day, that which retains the impress of the Old Dispensation, in the characteristic above referred to? In that very large branch of the Church which claims to be most directly in the line of Divine appointment through its alleged succession from the apostle Peter, while the authority of the Divine government is faithfully upheld and the

passion and mediation of our Saviour zealously taught, yet we know it to be a matter of historical and present fact that one of its main characteristics is the careful provision made for keeping the worshipper in absolute dependence upon his priest, for the administration of those means of Grace which are claimed to be essential to Salvation. The absolute importance of the Sacraments, and the equal importance of their being efficaciously administered only by a priest with such intention, constitutes a circle of error, which is as powerful in its influence as it is hard to break, to those whose eyes are not fully open to the true light of the Gospel. While the exaltation of the priestly office is found in its extreme form in the Roman Catholic Church, yet the claims put forth by the Episcopal Church, show the same tendency, and find expression, as we know, on the part of a large section of that body: nor can we think that practically other branches of the Church are free from this, though existing in far less measure.

Seeing this characteristic in different degrees in various branches of the Church, are we not justified in asserting, that in proportion as dependence is placed upon any ritual observance under priestly offices as itself a channel of Divine Grace, to that extent is there a falling short of entering into the spirit and privileges of the New Dispensation. It does not weaken the force of this charge to say that such observances are simply helps apparently needful by reason of human infirmity. We acknowledge that this is the case. The wide-spread practice of these observances is evidence of the want that they are supposed to meet, which we cannot deny, while we do deny that it therefore proves them to be an inseparable part of the Gospel ideal.

To say that the professing Church cannot be ministered to apart from outward ceremonies, is but saying that there still exists, though as we know in far less degree, the same general conditions spiritually, which rendered needful the tutelage found in the more elaborate ceremonials of the Old Dispensation. Therefore do we urge the importance of a clear witness to the Gospel ideal, in respect to all which the Sacraments represent, ~~because of the presence~~ still in the Church, in varying degrees, of that for which there was provision in the Old Dispensation, but only, as we believe, permission in the New. We should not be surprised at the evidences of this mixture. It is, as we know, in harmony with those laws of the spiritual kingdom, by which its most important results are accomplished only through slow changes and by the growth of its implanted principles, and this has characterized in some respects even the transition from the Old to the New Dispensation.

It is impossible for our Society to take the position here indicated regarding the Sacraments, without seeming to claim higher attainments in religious life, than our brethren of other denominations. But we freely acknowledge that personal piety, though facilitated by, is not dependent on correct views of Divine truth, and that in all branches of the Church there have been and are many examples of eminent piety and saintly character, showing and warning us who claim to see the truth more clearly, that the teaching of the apostle Paul is as true now as when written, "neither Circumcision availeth anything, nor Uncircumcision, but a new creature." But, notwithstanding the apparent assumption involved, we cannot forego the pre-

sentation of what we believe to be the highest ground of Gospel truth, open to all others alike with ourselves, the occupation of which is the very birthright of humanity, promoting the truest knowledge of the Most High and so influencing all the highest interests of life.

Reference was made a few minutes since to the claims advanced in support of the Sacraments, that they were clearly appointed by our Saviour and authorized by the example of the apostolic Church. Friends are therefore charged with setting at naught the injunctions of our Saviour and the practice of His disciples, and ignoring that which was divinely intended as a permanent feature of the life and ministry of the Church. One writer distinctly declares, what no doubt would be endorsed by many, that on this account the Society of Friends cannot be considered as a part of the Church of Christ. He says: "They are not a Church of united brethren, they are a Society of Friends," although, with a singular disregard for essentials in a matter where they alone should have weight, he adds, "It may be that their friendliness even to others outside of their Society, is frequently better than the brotherliness of members of a professedly Christian community." The article in which this appears is one of a series of a religious character published under the title of "Present Day Papers," by Alexander Ewing, Bishop of Argyle, a man of earnest piety and generally broad views, the warm friend of Thomas Erskine and others who represented, a few decades back, the most liberal and enlightened phases of religious thought in the English and Scotch Churches. This makes more surprising the appearance in such company of so serious a charge,

and shows how firmly lodged is the opinion as to the necessity of the ordinances.

Regarding the authority advanced for Baptism and the Supper, first in importance, are the recorded words of Our Saviour, establishing, as claimed, these rites as ordinances of His Church.

In my opinion, too much of the defence of our position has been made to depend on our ability to give to the words of Scripture on these subjects a purely spiritual application, to the exclusion of any literal meaning. If our case rests on its strongest ground, we need feel no concern in admitting that there is that in the New Testament, which appears to some extent to justify the advocates of the Sacraments in claiming Divine approval for them. It is not adopting the best course to bring others to see the subject in the same light that we do, to attempt to prove that our Saviour never contemplated a literal meaning for the words sometimes used in this connection. On the contrary, it is in harmony with the idea of the development of the Church to believe that, recognizing the conditions and the want of that time (a want that seems not yet to have fully disappeared), he should have partially suited his instruction to its requirements, while also providing that in the higher light of the Spirit, the same teaching would meet the needs of a condition spiritually much advanced. Indeed, as we reflect upon it, does it not appear that one of the strongest evidences of the Divine origin of the New Testament Scriptures is found in their adaptability to the different spiritual conditions to which they would have to minister, not only of individual growth, but also of the Church at large in widely distant ages of

its existence? When we consider, that the same text was to furnish the teaching required for the moderate spiritual condition of the Church at the time they originated, and also for the advancing and most fully developed state to which the militant Church can attain; being the Testament of the Son of God, and the outward means, which under the influence of the Holy Spirit would lead the people of God into that Covenant of Divine Love, of which they were the inspired record: In view of this, must we not recognize their fitness for so difficult a work as evidence of their supernatural source.

And so we are justified in believing, that He to whose eye all futurity was open, who so well "knew what was in man," and what manner of spirit he was of, foresaw the slow approaches of His Church to its full spiritual inheritance; the slowly yielding disposition to cling to ritual, that same condition which had rendered needful the ceremonials under the law: foreseeing this, can we not believe that He mercifully provided for it in the text of the Sacred writings, which at the same time was able to reveal to the spiritually quickened sight, those deeper aspects of the Kingdom of God, in which its true nature is discerned and the soul brought into direct union with the source of all life, in that power which needs no outward aid? Thus, believing that we are in the light of the highest teaching of our Saviour on this subject, we can meet with confidence the charge of setting at naught the literal meaning of His words.

On the other hand, it would seem as if all the passages claimed in support of baptism are over-balanced by those, in which both by the testimony of John the Baptist and

our Saviour Himself, the Baptism of the Holy Ghost is shown to be the one specially to characterize the Gospel Dispensation and ultimately to supersede the outward rite.

Most of the references to baptism in the four Gospels are made directly or indirectly to the baptism of John, with the teaching just stated. Twice are recorded the parting words of our Saviour to His disciples, to "Baptize into the name (that is, into the power) of the Father, Son and Holy Spirit," which from its very nature must have referred to a spiritual regeneration through the ministry of the Word, rather than to any formal outward rite. In the only other allusion in the Gospels and in the several allusions in the Acts, it appears that the rite of Baptism was performed by the disciples (in the former case in the company of our Saviour), as an outward sign of professed allegiance to Christ and enrolment in His Church. The Epistles of Peter and Paul are the only ones that contain references to the subject, all of them pointing exclusively to spiritual experiences of the deepest nature. St. Peter, in his only allusion to it, describes Baptism as the answer of a good conscience toward God, in distinction from any result of the outward use of water. St. Paul, in several places, presents one general thought with variations: "Buried with Christ;" "arising with Him in the newness of life;" "putting on Christ."

These figures of speech indicate a change in the inmost nature, comparable to death or a desire to die unto self and the old nature; a yielding passively to the enfolding purifying influence of the Holy Spirit, resulting in a burial of self, from which there is a rising with new aspirations and affections, truly described as "a newness of life:"

thus becoming centered on Christ, instead of being self-centered. The experience here indicated, whether known in a definite and intense form, or gradually (and it may be either), is regarded by Friends as the only true Baptism, the Baptism of regeneration, and must be that to which St. Paul referred when he declared: "There is one Lord, one Faith, one Baptism."

The testimony of Scripture, drawn from the recorded practice of the Apostles, is such as we might expect to find, remembering the condition of the people, both Jewish and Gentile, at the period of transition from the Dispensation of Law and Ritual to the Dispensation of Grace and Spirit. Had the line of distinction, as regards all forms in religion, been then sharply drawn; had every outward and sensible aid been dispensed with by Divine Ordering, and reliance placed solely upon the operation and efficacy of spiritual exercises, it is doubtful whether the establishment of the Gospel Church would not have been seriously endangered. On the other hand, to have yielded so much to the requirements of an undeveloped spirituality as to establish by Divine authority any particular ceremonies, would have been to sacrifice to the needs of that period the hope and promise of the Gospel as to its highest character, and its expansion in the freedom of the pure truth. And so we find that through Divine wisdom and Divine permission, the practical aspect in which the new religion appeared was adapted to the condition of the time, while the teaching for the future in the pervading character of the written word, would be able, under the enlightening influence of the Spirit, to guide into the purely spiritual ideal of the Gospel.

I would like to strengthen this general thought by a brief digression, in considering the circumstances connected with the first outpouring of the Holy Ghost. We know that the close relation of man to God in the Spirit as the result of this, was to be one of the greatest, if not the main distinctive feature of the New Dispensation. Its importance had been foretold in prophecy. It had been referred to by our Saviour as "the promise of the Father," "the endowment from on high," and through the influence of the Comforter thus to be sent to them, He assured His Disciples that He "would not leave them orphans."

We can readily believe how needful it was that the advent of that gift which was to bear so important a relation to the little company of believers, should be made with distinctness, attesting the realization of what had been the subject of so much prophecy and promise. We can also believe that this would not have been the case, had the outpouring of the Spirit occurred, with whatever intensity, yet simply in the form of that silent influence upon the heart and mind which marks its exercise now; that is, had it appeared in what may be called "its normal expression." Therefore, it is not surprising that the introduction of this new agency should have been attended by miraculous circumstances which commanded attention. The evident facts of "cloven tongues as of fire," and the speaking "in unknown tongues," addressing the senses of sight and hearing, proved the presence and reality of the unseen Power. This co-operated with and made more permanent the purely spiritual results, realized in uplifted spirits, and hearts tendered under a sense of the love of God, and a fellowship in Christ their risen Head.

In view of the above, we may reverently raise this question, which we would not venture to answer: "May we not believe that the chief distinctive feature of Pentecost was the form, rather than the intensity of the Spiritual influence then manifested?" Have there not been repeated occasions in the history of our own and other branches of the Church, marked by Pentecostal power though not in Pentecostal form? Is it not simply loyalty to the truest conception of the reign of the Spirit as an emanation of Divine love, enfolding and energizing the human soul, to believe, that such communication of the Divine life should characterize the onward progress of the Church, at least as fully as was the case at first, when there was less ability to receive and respond to it in its purest form?

In harmony with the miracle of Pentecost, and as part no doubt of the same educating influence, we find in the Acts of the Apostles several instances, where the Baptizing power of the Holy Ghost was attested much after Pentecostal form, by peculiar outward manifestations, especially the speaking in unknown tongues; this sometimes being the result of Baptism by the Apostles and the laying on of their hands, notably in the cases where Simon Magus was present, and in the case of the Roman centurion.

But these evidences of supernatural power disappeared, as we might have expected, with the period of those conditions they were designed to meet. Influences at first addressed to sense as well as spirit, were afterwards addressed to spirit alone; the outward and inferior form of manifestation disappearing with the need for its adventitious aid, while the higher and true remained in normal exercise.

This consideration, we are justified in believing, applies also, though with perhaps diminished weight, to those outward ceremonies which were calculated to give distinctness and tangible character to the new relation of Church membership, but forming, as we believe, part of that temporary administration incident to this period of transition, and not intended to be permanent features of the Dispensation of the Spirit.

We may assert with confidence that if our Saviour had intended any ceremonial rite to be continued as an essential feature of His Church, He would have left the subject in no manner of doubt, and there would have been definite instructions given for its right performance, somewhat approaching in particularity the careful provisions of the Old Dispensation. But we know that this is not the case, and the authority claimed is drawn mainly from the practice of the Apostles and of the Early Church.

It is a proper inquiry whether too much importance has not been attached to the practices of the Early Church, as establishing a standard for all subsequent ages? What they did in that infant period of the Church can never fail to have both interest and instruction for us. But the Church as the embodiment of life in its highest sense, should be marked by that growth which is the true evidence of life, not alone as to numbers, but also as to conceptions of the Divine character, and the nature of true worship suggested thereby. To claim for the Church in these later times, a character in this respect, far beyond that of the earliest centuries of the Christian era, is not in any wise to depreciate the Early Church and its martyrs to the truth. But the conditions surrounding it were so different from those

of subsequent ages, that we might expect the result to appear in a type of spiritual life different in some respects from that now existing. We can recognize this, while at the same time realizing that there must ever be much in common in all ages, as to those general aspects of individual experience, which relate to conviction, repentance, the unrest of spiritual weakness, and the rest of conscious peace with God. But the manifestation of miraculous power entrusted to some and needful for the establishment of the Church, must have left its peculiar impress on the faith of the age. Even the closing years of the First Century were not too far removed from those great events to feel their influence. There must have been some living then, who had talked with those who witnessed the miracles of Christ and His disciples, and who had heard from the Apostles themselves, the account of that special aspect of the supernatural, in which the Son of God was seen to rise from the ground with outstretched hands of blessing, and disappear in the clouds of heaven ; followed by the declaration of Angels, " He will so come in like manner as ye have seen him go into Heaven."

Under these influences, the expectation of the early return of the Lord Jesus in great glory to be shared by His faithful followers, must have been a prevailing feature in the faith of that time. Response to the presentation of the pure and simple teaching of the Gospel, was thus aided, by a peculiar vividness given to the idea of a future life, inspiring a lively faith and loyalty towards Him whose power over death was so freshly before them. Such an aid to faith was certainly most needful in those days, when suffering and death was a probable result of professing

Christianity. The evidence of its sustaining power for the persecuted dwellers in the Catacombs, is touchingly shown in the inscriptions and figures found there.

But the spiritual influence which was to subdue the world through human instrumentality, must spring from a deeper root in the Divine life ; must result from a broader view of the nature and purpose of the Gospel, than could arise from so short an experience of conflict with the spirit of the world and the varied forms of human infirmity, especially when an expected participation in the glorious return of Christ, so largely characterized the faith by which it was sustained. Beautiful as was the faith of those early days in its simplicity and the steadfastness of its members even unto death, in both respects models for all time, yet to the Church at large, as is the case in the individual life, there were qualities to be added which nothing but time and experience produce, before that state could be reached, in which the whole armour of God could be put on, and the "sword of the Spirit" be used effectively.

And so we know, that disappointment as to the re-appearance of Christ in great glory, and the gradual removal by time from those outward manifestations which ushered in the Gospel, had their natural result in a decline of spiritual life and zeal ; and with the substitution of personal rule for harmonious action under the lead of the Spirit, and the exaltation of simple initiatory and memorial observances into important and even essential rites, possessing mystical power and conveying spiritual life as claimed, the way was prepared for that wilderness journey of the Church known as the Dark Ages, when a travesty of religion

proved the truth, that "When the Light is turned to Darkness how great is that darkness."

In view therefore of these general, but conspicuous features in the early history of the Church, are we not justified in our position of protest against the obligatory nature of those rites which originated then under conditions peculiar to those times, and associated, as regards much of their present character, with a period of incipient decline in the life of the Church? We may close our eyes to the fact, that the present status of the Ordinances is such as to warrant the charge, that they largely co-operate with natural tendencies in the human mind and spirit, to make almost unavoidable a reliance upon them, instead of the possession of a vital heart-changing experience, we may admit that the Apostles encouraged the practice of some simple ceremonies, which in important respects bore but little resemblance to most of the Sacramental practice of the present day; we may concede this, and yet be more in accord with the deepest teaching of Christ and His disciples in claiming the freedom of the Spirit, to guide the Church into the exercises of a more purely spiritual life and form of worship, such as should most truly mark the progress of the centuries towards the Gospel ideal.

May we not believe, that this part of what was in our Saviour's view, when looking beyond the requirements of that time of transition He said to His disciples, "I have yet many things to say unto you but ye cannot bear them now, howbeit, when He, the Spirit of Truth is come, He will guide you into all truth." This is in harmony with the familiar statement of George Fox regarding his mission: "To turn men to

Christ and to leave them with Him." And so if the Church at large would seek to be guided upon this subject by the mind of Christ, and the teaching of His written word in the highest light of His Holy Spirit, uninfluenced by the supposed authority and the certain or uncertain practices of the past, it would tend much more to educate the people into a deeper and truer knowledge of God, and man's relation to Him in the Gospel of His dear Son.

We will now consider what is meant by our Lord when He refers to Himself as the "Bread of Life," and His disciples as living by that Bread, and will examine also the claim so closely connected therewith, that the institution of the Lord's Supper is the intended result of His teaching on this subject, especially when it is claimed to be not merely a memorial service, but in itself a channel of Divine Grace. In doing so I will introduce some thoughts of John McLeod Campbell, taken from his book entitled "Christ the Bread of Life." It should here be acknowledged, that while in the extended form appearing in the book referred to, his argument cannot, in my opinion, be equaled for close analysis of the spiritual realities involved, and a lucid exposition of the hurtful tendencies found in the extreme claims made for the "Supper;" and although we might have supposed that his argument would have led him to see the end of all ritual under the Gospel Dispensation, and to advocate the entire disuse of the Ordinances, yet such is not the case, since he favors the use of the Supper as a purely memorial service, and as a witness to the manner of the life of faith in its relation to Christ.

We can only explain what seems to us like an inconsistent position in this matter, by ascribing it to the results of

educational bias of thought, and lifelong association, favorable to the rite as practiced in the Church at large.*

In the following extracts, verbatim and in substance, from the book referred to; the intention will be, as already stated, to show first, what it is to feed upon Christ as the Bread of Life, and second, how it is, that a mistaken apprehension of His teaching upon this subject, accompanied by a lack of spiritual discernment, has resulted in according to the Supper a position and an influence which often make it essentially as he declares, "a rival of the Lord Jesus." In seeking light as to the nature of the true feeding upon Christ, he refers to the passage in John, 6th chapter, verses 30 to 57, which records a conversation of our Lord with His disciples, connecting with it portions of the 4th chapter of John. In this latter, the disciples on returning with food obtained for their Divine Master and for themselves, besought Him to eat. He had just been unfolding to the woman of Samaria the nature of true worship, its new character of freedom as to time and place, dependent only upon its being "in spirit and in truth." He had also revealed to her the freeness of that living water which He would give, and which would be to the recipient a well of water springing up into everlasting

* I might briefly add in passing, for those who may be unfamiliar with his writings, that he is increasingly regarded as one of the deepest and truest spiritual thinkers of this century, and that he was disowned by the established Church of Scotland in 1831, for his advocacy of the doctrine of a universal Saving Grace; though before his death, in 1872, he saw his position practically accepted by the disowning body. In another book, "Thoughts on Revelation," he establishes a further claim upon our interest as Friends, by his able and interesting exposition of the reasonableness of the truth, that the Father of Spirits should be able through the immediate operation of His Holy Spirit, to reveal Himself to His obedient children for their guidance and comfort. In this he occupies a position practically one with that of the Religious Society of Friends.

life. To Him, then feeding upon the higher food, that of the Spirit, the request of His disciples, "Master, eat!" suggests the difference and superiority of that higher food, rather than the acceptableness of the material food, whatever His present need might be. "He said unto them, I have meat to eat that ye know not of."

Standing without, as respects the light in which He stood, and in which He saw their need, and His relation to it, they ask, "Hath any man brought Him aught to eat?" Jesus saith unto them, "My meat is to do the will of Him that sent me and to finish His work." In this reply of our Lord, light is thrown upon the true food of the spiritual life and how it is to become vital nourishment. But farther light upon the same subject is found in John 6, verse 57, near the close of a passage containing repeated declarations about himself as the "Bread of Life." Then follows this important verse: "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me."

This, taken in connection with the two verses first quoted, undoubtedly furnish the true interpretation of the important passage, which has so largely furnished the supposed authority for the Ordinance of the Lord's Supper in its extreme forms.

Let us now conjoin the three texts specially referred to, viz: "I have meat to eat that ye know not of." "My meat is to do the will of Him that sent me and finish His work." "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." There seems nothing wanting in these thoughts thus connected, to clearly bring out the teaching that "as

our Lord's spiritual life was sustained by doing the Father's will, in the same way was the spiritual life of His disciples to be sustained, by doing His will, which was the Father's will fulfilled in Him. In harmony with what He says in another place, "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in His love."

But with this oneness or parallelism of our Lord's relation to the Father with our relation to Him, we must also recognize points of difference, springing from the fact of His Divinity in humanity, and His relation to the Father as the offering for the sins of the world. This difference we must acknowledge, in order to see our dependence upon Him for Salvation, and that through this alone can be known that consciousness of restoration into the Divine favor, essential to the rich experience of the children of God.

We are justified then in concluding as the comprehensive teaching of our Saviour on this important subject, drawn from the texts referred to, that "eating His flesh and drinking His blood," is, doing His will in the light of His cross. Not consisting alone in doing His will, nor again in simply meditating upon the love of Christ, His work and its results, unless joined with the acceptance of His will as revealed by His Holy Spirit; but, to speak more fully, it is "making his choice for us, our choice for ourselves," as McLeod Campbell expresses it; thus doing His will in the conscious light of that pardoning mercy which spoke from His Cross, revealing the Infinite Love of the Father, and inviting "Whosoever will," to come and participate in that Divine life of sonship in Christ, as the

glorified head of Humanity. And from the essential character of this experience as well as the teaching of our Saviour regarding true worship, we can claim as one of its most valuable features, that it may be exercised without regard to time or place, and independent of any human priestly aid.

A consideration of the nature of true feeding upon Christ, "eating His flesh and drinking His blood," prepares the way for an examination of the character of that experience, which through participation in the Supper, claims to be a true feeding upon Him, but may be widely different from it.

The author referred to takes the position, that beyond the line of demarcation, within which the Supper is regarded as simply a memorial of Christ's love and a testimony to the manner of the life of faith, the ordinance may be, and often is in varying measures a substitute or rival for the Word of Eternal Life. He claims that "a new element is introduced into Christianity, and that a demand is made upon us for another manner of faith than that which truly apprehends Christ and the Grace of God in the Gospel of our salvation, when we are asked to believe that the words, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you," were spoken in reference to and in anticipation of the Ordinance of the Lord's Supper; for now that Ordinance claims to be the medium of our participation in Christ, a mystery embodying spiritual life in material elements and apart from which "We have no life in us."

An abiding characteristic of the life of true faith, is "an apprehending and a growing in the apprehension of, the

glory of God in the face or manifestation of Jesus Christ:" so it is a progress, slow it may be, but real, a progress in light and that light the highest, a "Seeing light in God's light." But the alien faith referred to, and demanded when the Ordinance of the Supper is claimed to be the appointed medium for the reception of the Bread of Life, is the faith of a mystery; not in the sense of something hid from ages and generations and to be revealed in due time, but in the sense of something incapable of manifestation. "And so it is a faith which receives in the dark, in simple reliance on accepted authority, and which in the same reliance continues holding in the dark what it understands not nor apprehends, neither expects to understand or apprehend." The distinction thus "presented between the faith which receives a physical mystery, and a faith which apprehends a spiritual truth, is a difference in kind, not in degree." Whether in the extreme form of Transubstantiation or in Con-substantiation, or any less startling modifications of the same general idea, there is but a difference of degree. "If we are told that literally this is Christ's body or that mystically this is Christ's body, the distinguishing fact remains in both, that what we are required to exercise, is a faith about the bread and wine, as the medium through which we receive Christ."

There can be no doubt that the faith of mystery is often felt to be that which may confidently expect the Divine blessing promised upon true faith. The prostration of the reason in the spirit's dealings with the Infinite, is regarded as the proper attitude of the obedient soul. To such a condition of mind, therefore, as "conceives of special glory to God in the faith of mystery," the exercise of the

belief referred to about the bread and wine is congenial, and is welcomed as a test of faith; and the greater the demand to believe that which is not apprehended or realized, but is accepted upon supposed authority and in darkness, the greater becomes the opportunity for thereby bringing glory to God, such opportunity being diminished by any light which reduces the demand for unquestioning faith.

When the Lord's Supper is clothed with such a character, "in virtue of the assumed presence of Christ in some mystical way in the bread and wine, a new conception of the nature of Eternal Life must be involved. For it becomes necessary to believe not only that Christ is in that in which He is not discerned to be, but also that Christ is fed upon, while there is no consciousness of feeding upon Him, so that the fact of being fed, comes to be as much taken on trust as the fact of Christ's presence in that which was eaten, both facts being alike assumed as parts of the one Mystery, the participant believing that as he has partaken of the bread and wine, he has fed upon Christ."

The most conspicuous form of this mistaken conception of feeding upon Christ is found, of course, in that portion of the Mass of Romanism, where, by the mystery of Transubstantiation, Christ is assumed to be really present in the consecrated elements. But the root of that which has been developed fully only in the Mass, manifests its presence far beyond the limits of that Church organization with which the Mass is connected. "Many who would recoil from the gross claims of the Mass in this respect, would hardly suspect that the elements of the same interest are present in

the interest with which they themselves regard the Lord's Supper." For, let us notice, that the main source of loss, or the root error in all this, is not found in the particular form in which the object of belief is presented, but mainly in the results upon the recipient produced by it, through the encouragement of a negative conception of the life thus claimed to be dealt with. It matters little whether it is by assuming Christ's presence in the elements, or by assuming that Divine Power is exercised in some other mystical way, if the result is found in the corresponding assumption, that the spiritual life has been nourished simply by participation in the Supper, but without the consciousness of such spiritual quickening.

"Thus a comfort may be experienced through partaking of the Lord's Supper, which does not flow from the exercise of faith in Christ, but from a vague persuasion of benefit derived from the Ordinance itself, because of some assumed virtue in it to promote man's peace with God, and strengthen the soul's hold on Christ; which persuasion, however undefined its grounds, invests the Ordinance with the interest and importance of a medium of participation in Christ and means of salvation, and clothes the act of Communion with a character of peculiar solemnity and peculiar acceptableness to God as a religious service; so that the Communion Table is left with a sense of relief to the conscience and a strengthened hope of the forgiveness of sins. When a manner of comfort, the crude elements of which appear to be as above indicated, is derived from participation in the Ordinance of the Lord's Supper, those so comforted being persons to whom the true spiritual apprehension of Christ is unknown, it is too manifest that

the place given to the Ordinance is that of a substitute for the actual life of faith, and that participation in it is had recourse to, as affording some vague mystical hope of keeping up through it an interest in Christ, that Christ of a knowledge of whom, the ordinary life gives no token. Does it not seem that the elements of the Mass are present in the Lord's Supper so used?" And, that it is undoubtedly so used in all Protestant sects, McLeod Campbell asserts, "those in each several sect who know most of vital Christianity will be the most prepared to admit. The error in some being influential enough to largely characterize their mental position, while present in others only as a very subordinate, though still hurtful element in their religion."

This is a very serious charge against the Ordinance of the Supper. It is one which we, from without, would hardly venture to make, and it should commend a serious examination of the subject to any one, to know that such a charge is made from within the lines of that communion, by one in sympathy with the use of the Supper within certain limitations. We may, however, in this matter follow where he leads. But, although we recognize the soundness of his position, we feel also, it is an unpleasant duty to join in a depreciation of the value of that which holds such an important position in the estimation of the Church at large. There is comfort, however, in the thought, that all faithfulness to apprehended duty is not without some benefit, and we may hope, that the faith which is exercised in any honest-hearted participation in the Supper, though joined to a weak and confused spiritual vision, has yet some preserving influence with the individual, and strengthens the desire to live in accordance

with the Divine will. But, after taking the most favorable view possible, the fact remains, that this religious engagement is too often "an assumed transaction with an unknown God," instead of an intelligent act of living faith, apprehending that which it was the Divine intention to offer us in Christ, for strength and comfort amid the trials of life.

The extent of this loss will be measured by us individually, according as we are ourselves consciously in the light of the higher and true experience.

In parting with McLeod Campbell, although, as stated, he advocates the use of the Supper as a memorial and testimonial observance, yet we may freely acknowledge the very valuable aid he has given in substantiating the position we hold. We cannot but feel that with his remarkably clear analysis of all that is involved, the total result of his influence is in favor of the entire disuse of a rite, of which he really shows the non-necessity, and on the other hand the easy liability of its being even, "a rival of the living Word."

The rite of Baptism is no doubt the continuance of the Jewish ceremony for the admission of proselytes, but the form most like the rite then practiced, is simply an outward emblem of a change of heart, and union with Christ, or at least a sincere desire for such. We will defer for a few moments further reference to this simplest aspect of Baptism, and also to the correspondingly simple form of the Supper, as merely a memorial service. Beyond the line of demarcation thus indicated, we find that the rite of Baptism is clothed with a supposed mystical power, acting upon the spiritual condition even to the extent of producing regener-

ation, as in infant Baptism, provided the ceremony is performed by those claimed to be in the line of Apostolic succession. From our standpoint as Friends, it is impossible to reconcile such claims for the efficacy of Baptism, with any reasonable view of spiritual realities, and of the nature of a vital union between the individual soul and the Father of Spirits, which must ever include a movement of the will in response to the drawing of the Holy Ghost.*

To suppose the power of implanting in an unconscious infant the seed of Divine Life, by a ceremony which, once performed, is so effectual as never to be required again, must tend to a hurtful confusion of thought as to the nature of the Most High and the real work of His Spirit in the soul. While infant Baptism is the extreme form of this supposed mystical power, yet varying measures of the same efficacy are claimed for the rite in some sections of the Church as regards adult Baptism, and also, that only those who enter by this gate can really be regarded as members of the true Church. But beyond the stimulus found in a public profession of loyalty to Christ, all forms of Baptism which more or less claim regenerative power by the act itself, must contradict the simplest intelligent conception of the laws governing the spiritual Kingdom, and draw away from a true understanding of the Baptism of the Holy Spirit.

Recurring to the the consideration of the simpler forms of the Ordinances, the question may be asked within our own

*In this assertion regarding the needful response of the will, there is nothing inconsistent with the comforting thought, warranted by our Saviour's words, that the latent germs of Divine Life in innocent childhood, may in the pure atmosphere of Heaven expand to the glory of Him who declared, " Their angels do alway behold the face of my Father which is in Heaven."

borders, has indeed been urged as we know, by some who have endeavored to reconcile with Quakerism the use of Baptism and the Supper: "Why, in view of the want for some help of this kind which seems to characterize the average spiritual state, and the admission that these ceremonies seem to be divinely permitted to furnish that help, why should not those Friends who believe they need such assistance be allowed to avail themselves of it temporarily, and as a step to that higher experience in which it may be dispensed with, especially as it is most likely that such would be attracted only by the simpler forms of the ceremonies?"

To the inquirer sincerely desiring to be loyal both to the faith of our forefathers, and to the apprehended will of Christ, some considerations may be presented helping to reconcile these claims. Such as are exercised with this difficulty, may be invited to remember, that the different forms of Baptism and the Supper pass by very gradual steps from one extreme to the other; that, by the unregenerate world, they are regarded alike as parts of the same conception of religion, and of the character of the Most High so far as reflected therein; and therefore any participation in them must share some responsibility for the grosser forms they may assume.

Again, we know that practically it is considered to be a function exclusively pertaining to the priesthood effectively to administer the Sacraments, and there can be no doubt that no other influence is so availing as this to establish the power of the Priestly office. This power and the separation of a class for its exercise, is, as has been shown, opposed to the spirit of Quakerism, because, as we believe,

it is opposed to the Gospel ideal. Therefore any participation in such rites must to some extent share the responsibility of encouraging the dependence of the worshipper on his fellow-man, and on a ceremonial observance, instead of relying solely upon the Holy Spirit for access at all times to the Throne of Grace through Christ the one High Priest.

The attraction there is in these simplest forms of the Ordinances addresses itself generally to the newly awakened spiritual life. And to such a state, freshly realizing the preciousness of the life in Christ, and anxious to make some public and definite acknowledgment of its grateful love to Him, it cannot be altogether surprising that the confession involved in the Ordinances seems to be the suitable expression. Nor might these be diverted from such a purpose, by simply being reminded that Christ the great Anti-type had come, and as such had fulfilled all the ceremonial requirements of the law, against which now our testimony is to be borne.

This seems, as it were, a negative testimony to a comparatively cold and uninspiring truth, and one not calculated to satisfy the desire of an earnest heart at such a time. Again it might be urged in support of these rites, the value there is in the influence of a definite act of intended consecration. While we would not deny that there may be some force in this, and in those places where Christianity is contending for recognition with other forms of religion its importance is greatly increased, yet as regards the large field where Christianity holds undisputed sway, we believe that its value is practically much diminished and correspondingly overestimated, because of the fact which has

come to pass, that a profession of Church membership is generally expected of those who desire to have the respect of their fellow-men. We should be thankful for this recognition of the position which the Church holds, but the result has been to lower the standard of qualification spiritually for the profession of a follower of Christ ; and, it is simply stating a patent truth to say, that, too often the observance of the Sacraments is the main distinction between professors of religion and those who acknowledge their indifference to it. Again we know, that where the regenerated life is a reality, manifesting itself in the fruit of the Spirit, and in a close and humble walk with God, the inquiry would be superfluous whether such an one had ever been baptized or ever partaken of the Supper. There is an added value in the influence of such a life upon others, regenerate or unregenerate, because of the fact (so far as this would be known), that it was produced and sustained independent of the help of the Sacraments as channels of Divine Grace, thus witnessing more clearly to the essential nature of a vital union with Christ and the manner of its support.

Therefore, while again reminding ourselves that a mere testimony against forms, may itself become a form connected with much poverty of spiritual life, yet we may urge upon those who have not seen the matter clearly, but who are willing thoroughly to examine into it, that, as just shown, there is a form of testimony to Christ open to them, of a higher and more valuable character than the one generally adopted, and which may at first have attracted them. And while we cannot doubt that any and all forms of public acknowledgment prompted by love to

Him, are precious to our Saviour, may we not believe that that testimony is *especially* acceptable, which, in addition to manifesting the evidences of the new life, witnesses also distinctly to the ability of His in-dwelling Spirit to sustain the spiritual life, unaided by any ritual? Is not this manifested oneness of the Divine life in Himself and in His followers, the evidence upon which our Saviour relied for the fulfilment of His prayer, "That the world may believe that Thou hast sent me, and hast loved them as Thou hast loved me?"

Finally, is it not desirable to share in the promotion of that influence in the Church, which certainly does present more fully the Gospel ideal; remembering, that, as regards the value and strength of this influence, there is a wide difference between the complete absence, and the presence, in however mild a form, of the ceremonial observances under review, it being the difference of an entire system of thought, regarding some of the deepest aspects of spiritual life and the essential nature of true worship. Therefore, our testimony should be free from confusion through their use in any form, and in proportion as this is the case will largely rest our right to existence as a separate branch of the Church of Christ.

For the temporary and educating use of ritual as found in much of the professing Church, we feel that the permission comes to them from the Head of the Church, alike with His call to us to a different service, in the upholding of a purely spiritual standard in worship and its outward expression. And while the opportunity to avail of such help as ritual is supposed to afford, exists so largely all around us, we cannot believe that we would truly promote

the cause of Christ by lowering our standard for the accommodation of any, and thus impairing the purity and value of that testimony which is alone supported by our Society, and is an influence needed by the Church at large. Nor do we believe there is any want of Christian kindness or true toleration, in confining membership to those who are in sympathy with us in this important matter.

These considerations receive an added importance in view of the apparent fact, that within a comparatively recent period there are encouraging evidences, as to several branches of the Church, that with increasing evangelical effort, there is also an increasing desire for simplicity in the form of worship; no less an authority than William E. Gladstone having expressed his belief, "That the Church of the future will be a Church without Ordinances and without ritual."

In offering these thoughts upon the Ordinances, I would again refer to the conscious difficulty of clothing with fresh interest a subject that has engaged the earnest thought of many in every generation of the existence of our religious Society. If, in what has been said, there is anything which might be emphasized, it is, I think, the relation held by that which our Society represents, to the broad truth of *the continued development and education of the spiritual faculty in man*; and, seeing the ideal towards which this movement is tending, and believing that Quakerism embodies some of its principal characteristics, the importance there is in these being illustrated in a corporate form of religious association. I may also especially urge, that if we view the subject in its true light, we will see that our relation to the rest of the Church is *not one of antagonism*

on the same level, as it were, but that we are connected, not inharmoniously, as parts of one great movement, though as the higher to the lower in point of development. If this is really the case, it should be manifested in an attractive and elevating influence, such as should characterize a religious body claiming to have clearer views of that Gospel which is the expression of Divine love.

Is there not enough, and more than enough, in this, to encourage the maintenance of our position with steadfastness and humility?

Dear Friends—especially dear young Friends—the real value of our support of these testimonies will be largely in proportion to our possession of that positive life to which they refer. While the support, springing from merely educational influences, has its right place, as leading to that which is better, yet we know that it is not by negative, but by positive evidence that others will estimate the value of what we possess. It is an abiding truth, “He that doeth the will shall know of the doctrine.” May we realize this, and value the allotment in life that has placed us under these influences, but may we also see that they should be only the training, by the Divine intention, to bring us out into the intelligent sympathy of children in the Father’s house. Then will our high calling be seen in the light of privilege as well as of duty, bringing with it a deeper sense of the value of that which seems to be committed to our care.

Faithfulness herein may continue to involve to some minds a certain sense of privation in the absence of outward fellowship with other branches of the Church; but with this, may it not in some measure be granted, as it was

to the apostle John, while withdrawn in Patmos from outward association with the Church, "For the word of God and the testimony of Jesus Christ," to foresee in spiritual vision the advent of that heavenly city, whose "only temple is the Lord God Almighty and the Lamb," and whose interest for us, as the inspiration of our testimony to true worship, and of our attitude towards the sacraments, is revealed in the opening words of its description, proclaimed by an angel from Heaven, "Behold the Tabernacle of God is with men and He will dwell with them."

And let it not be forgotten, that they who continue patiently in the faith of a progress for the Church toward the Gospel ideal of worship, so far as possible to man, believing that the call to this is what the Spirit now saith unto the Churches, these may feel joined in the unity of the Spirit with the Beloved Disciple, and with the great Head of the Church who spoke through Him, and in this blessed fellowship may spiritually know themselves addressed, as "Brethren and companions in the Kingdom and patience of Jesus."

Christian Worship and Ministry.

BY JAMES E. RHOADS.

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These two subjects are so intimately united that the consideration of one involves that of the other. True worship by a congregation can be conceived of and practiced independently of ministry, for a time, and by a slowly decreasing number of believers, but in the economy of the Christian religion they are necessarily blended. It is perhaps impossible to approach the discussion of these great subjects without prepossessions that make it difficult for us to see the truth as it really is. From theoretic teaching and from use and wont we have come to regard certain modes of worship and forms of ministry as representing the true type, and rest in this conviction. But it is to New Testament principles and the practices essentially growing out of them, we must turn if we would be Friends, inasmuch as the early Friends sought simply to discover the primitive principles of worship and ministry and to act them out.

Let us, therefore, briefly note first the *facts* stated about Christian worship during the apostolic age, and then in

order that we may be guided aright in our own practice, endeavor with as much candor as we may, to discover the essential principles of that worship.

During our Lord's earthly ministry He established no distinctive form of public worship. He and His disciples took part constantly in the worship already set up by divine authority at the temple and in the synagogue. Although He chose and sent out two bands of disciples to herald the coming kingdom, they do not appear to have held any meetings for worship apart from those established under the Law.

After His ascension and glorification, the eleven with others of his faithful disciples, met daily until Pentecost in an upper room of a house which formed the temporary home of the apostles. Here they engaged in prayer and supplication, in loving obedience to their Lord's command to wait until they should be baptized with the Holy Spirit,—a waiting in unreserved dedication to the Saviour, with confidence in the fulfillment of His promise that the Spirit should be given.

With the effusion of the Holy Spirit at Pentecost, the proper life of the Christian Church began, a life which when fully realized means that the hearts of its members are purified by faith and their powers are brought under the sway and filled with the energy of the now indwelling Spirit. The three thousand converts of that notable day at once openly confessed themselves to be the disciples of Christ, and frequented the temple worship daily, with no thought apparently of separating from the Jewish Church. They were constant in attendance upon the teaching of the eleven, which was probably conducted in the temple

courts. For although they had received the great elements of the Gospel they were but novices, and had much to learn in detail of those truths which our Lord had committed to His apostles. Steadfast in the truth as they learned it, they lived in fellowship with their teachers, sharing their outward possessions with them and with one another, as well as their inward experiences of union with their common Lord.

At that day good Jews upon returning from worship were wont to invite their friends to eat a meal with them, expressive of brotherhood in the same faith; and so these early Christians partook together of meals, at their homes, and joined in the prayers offered when thus met together, joyful at heart in their new-found blessings, praising God, and in favor with all the people. It is a bright and beautiful picture. But soon shadows came. Peter and John were called before the Jewish authorities to answer for preaching Jesus, and through him the resurrection from the dead. Released from arrest, the two apostles returned to the brethren, and the whole company lifted up their hearts in prayer and praise, the very words of which have come down to us. Other meetings with united prayer as the only, or chief exercise, are spoken of in Acts vi. 6; vii. 15; and Acts xii. 5th to 12th, the last having occurred in Jerusalem, at the house of Mary the mother of John Mark.

Subsequent to these events we are told in Acts xx. 7, that Paul arrived at Troas, and tarried seven days, and when upon the first day of the week the disciples came together to break bread he preached unto them, ready to depart on the morrow.

In I Cor. xvi. 2, Paul suggests to the believers at Corinth,

that on the first day of the week each of them should lay by a contribution for the poor saints at Jerusalem; and although the inference is not very direct, it is a very probable one, that the Corinthians were wont to have religious meetings on the First-days, and that at such meetings collections were to be made for the purpose indicated, as a thank-offering or outflow of unselfish love. At Ephesus, Paul taught, not only publicly, in the school-house of one Tyrannus, for months together, but also from house to house. At Rome he held what might perhaps be called an all-day Bible class with his Jewish brethren, "persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." He also was allowed to receive all that would come to him at his own hired house for religious instruction. In his first letter to Timothy he bids the latter to give attendance to reading (I Timothy iv. 13), as well as to exhortation and teaching. (R. V.) From all we know of the customs of the synagogue worship, we may be practically sure that this referred to the reading of the Old Testament Scriptures (which would not be familiar to the Gentiles), in the same manner as our Lord repeatedly read them in the synagogue. Luke iv. 16. As the Apostle James speaks (James ii. 2) of the place where the Christians met as their "synagogue," it is probable that buildings designed expressly for public worship were sometimes in use during the apostolic age, otherwise this meal and its attendant exercises might have been considered rather as acts of family and private religion than of public worship. Finally, in the 11th, 12th, 13th and 14th chapters of the first Epistle to the Corinthians, we have the fullest details of the exercises of the

religious meetings of an early church that is anywhere given to us. From this and all other sources in the Bible, I think we may fairly infer, that from the day of our Lord's resurrection, the disciples were wont to meet for the purposes of worship, at first daily, and afterwards upon the first day of the week, with as much regularity as the precarious circumstances under which they lived would allow. That, on these occasions, they partook together of a common meal, expressive of their religious fellowship, and partly, as I Cor. xi. will show, in remembrance of our Lord's death. That this was a real, substantial meal; that it was sometimes attended with abuses, so that it was finally restricted to the taking of a small portion of bread and wine by each member of the congregation. The offering of a blessing for the food provided, spontaneous and heartfelt, was common or universal on these occasions.

Reading of the Old Testament Scriptures, or later, of the Gospel accounts and Epistles, was practiced; not wholly on any arranged system, but rather as some spiritually guided member was led to it. There was speaking with the spirit, or that part of man's nature which is most allied to the divine and most open to the operation of the Holy Spirit, and with the understanding also. The prophets might speak, two or three in succession, indeed all might prophesy one by one that all might learn and all be comforted; not probably that all would speak at any one meeting, lest this should lead to confusion, and not to edification. This privilege was extended to women as well as to men. Some members, moreover, might speak with a tongue, that is, in sounds no one else understood, sounding forth the glory and praise of God. He that spoke, or

another qualified to do so, might interpret what had been said, so that the congregation might be instructed. One or more of the members might sing psalms and hymns and spiritual songs; again not only with the emotional part, but with the understanding, so that practical, spiritual good should flow to those that heard. This singing was a simple chant, not artificial and skilled singing, but arising from the feelings of the singer's own breast, a singing to which, as it was under the prompting of the Holy Spirit, there was a heartfelt response among the hearers. Some one again might have a *teaching*, either the application of the Old Testament truth to their new needs and states, or the instruction of others in that of which the teacher had learned by spiritual experience. Another might have a revelation, as when Agabus stood up and foretold a coming dearth; or, under the vision given him by the Spirit, he might find new truths unveiled for the guidance and perfecting of the church, like those revealed to Paul respecting the future state, as stated in the fifteenth chapter of First Corinthians, or like those as to the unity of Jews and Gentiles in the blessings of the Gospel, referred to elsewhere. There is no evidence in the New Testament that Christian congregations were dismissed with a specific form of benediction, although such a benediction was used at the close of the Jewish temple service.

If these be accepted as the facts, what were the underlying principles of early Christian worship? First it must be remembered that an active evangelization was going on wherever Christians were found. One Jew would tell his brother, "We have found the Messiah, and God offers us proof of it by having raised Him from the dead; He is

calling us to repentance, offering us remission of sins through Christ's one sacrifice, a new soul life in him, and the indwelling of the Holy Spirit as our Comforter, Guide and Sanctifier." A Roman slave whispered to his fellow slave, "There is one great God, who is a Spirit, not one who is careless or unloving, or fleshly, as we have imagined the gods to be, but a Holy, Almighty Father, full of love for us, His erring children, who has sent His Son to die for us and redeem us, and to be to poor wicked outcasts like me and thee a Saviour and a Friend." Women heard from women the wonderful story of our Lord's mother, and of His holy tenderness towards womankind, and that they, too, could be his saved ones, members in full privilege of His bride, the church. *All*, as converted, washed from their old sins, regenerate by the Spirit, had received the gift of the Holy Spirit, the abiding representative of their risen Lord, dwelling in their hearts by faith, imparting to each spiritual gifts for the profit of all the church.

As redeemed worshippers they met in the name of Jesus, knew His presence with them in the midst, and through Him both Jews and Gentiles were by the one Spirit prompted and empowered to offer to their God and Father acceptable worship. Even under the Old Testament the spiritual nature of worship had been partially known. Solomon grasped fully the thought of God's omnipresence; and a prophet saw that everywhere God would be a little sanctuary to reverently waiting, adoring souls. The true sacrifices were those of a spirit, contrite for sin and failure, seeking pardon and purification, with strength for future holy living.

The synagogue had taught the Jews the practical lesson

that worship could be offered away from the temple. But now that Christ had come, and had laid down the principles that God was a Spirit, and sought worshippers who should worship Him in spirit and in truth, that where two or three met as His disciples there He was in the midst, and that men were to come to the Father in His name,—no longer was acceptable worship to be offered at Jerusalem only; but wherever men drew near to their Father in Heaven, through the mediation of His Son, there He was nigh to them, and worship could be offered in its purity. We are assured on careful authority (The Early Christian Church, &c., by Thomas Kimber, page 24) that not the Israelites alone, but other orientals regarded worship as a complete prostration of the whole soul before the object it worshipped, and that worship among them began in silent, bowed reverence. Bingham says of the Jews: "It was their ancient custom, on entering the synagogue, to remain for some time in reverent silence; that they might meditate upon the Divine attributes and majesty of the Lord God of Israel before whom they prostrated themselves." (Bingham's Antiquities, Vol. V. Book 13, Chap. 11, 12—quoted by T. K., *ibid.*) Passages from Zechariah ii. 13; Habakkuk ii. 20; Psalms lxii. 5; lxvi. 1; Isaiah xli. 1; and from other writers, bear witness to this silent, reverent waiting upon God as familiar to devout Hebrews, as most fitting on man's part and acceptable to God.

When at the temple morning service the lamb had been slain, signifying that the people confessed themselves sinful, imperfect, worthy of death, and needing atonement, but that they now were repentant, and dedicating heart and life to God,—then the priest went into the holy place to offer

incense before the veil that concealed yet signified the nearness of the Divine presence. Meanwhile the whole body of worshippers stood without, praying, each silently* lifting up to God the petitions of his own heart, whether like that of the Pharisee or that of the Publican. This was the central part of the worship, and culminated when the priest, returning, pronounced the Divine benediction upon the people as worshippers who could now depart in peace.

Even so the Christians would come together to break bread, and perhaps while doing so would find, from feelings of selfish desire to eat one before another, to look down upon a brother with some feeling of disdain, or up to another with jealousy, or in a multitude of other ways, that though they had once been purged from their old sins, and filled with the Spirit, yet they had failed under temptation and had need to bow in humble, silent prostration before the Lord, to confess their sins and to seek fresh pardon that they might worship aright, as those only can who are at peace with their Father in Heaven.† The need of a sacrifice for sins was met, because Christ, our Passover, had been sacrificed for us, a sacrifice so complete and final that it sufficed for their souls' needs in this respect. If a feeling of unworthiness to enter into the Divine presence, the holiest of all, made them hesitate, their want of a priest was supplied by the perfect mediation

* It (the incense) was a symbol of prayer, and when offered by the priest a bell was rung as a signal to the people in the courts without, who all engaged in prayer in deep silence. Abbott's "Popular Commentary on Luke."

† Christian worship began in silence at Alexandria, according to Pressensé, and in the second century a time of silence during worship was general among the Christians. Vide "Christian Life in the Early Church," pp. 269, 296, 326.

of Christ, who had entered, not into holy places made with hands, but into Heaven itself, there ever to make intercession for us. He presented their prayers with acceptance, as well as their spiritual sacrifices of confession, contrition, praise, personal dedication or alms-deeds. All the believers were a priesthood, and no priest came between them and their Father in Heaven, but our Lord Jesus, Himself.

But above all it was the presence of the Holy Spirit in the assembly as a whole, and in each member of it, and His prompting, guidance and control of all the vocal exercises, that distinguished the worship of the early church.

There were diversities of gifts, each receiving *some charisma* or talent for the general good, but the same Spirit actuated all. There were differences of ministries, but it was the same Lord Jesus that was Head and Bishop over the Church as a whole, as well as the Counsellor and Director of each one. The operations of the Spirit were varied, but it was the same God over all, that at once wrought in their souls, and was the object of their worship. To one was given the word of wisdom, or a practical insight into the application of truth to the conduct of the individual members, or to that of the congregation; to another was granted the word of knowledge of divine mysteries; to another, a special gift of faith to work therewith mightily; to another, gifts of healing; to another, the working of miracles to convince the unbelieving that God was verily present with His people, confirming their witness to His glad tidings; to another, discerning of spirits at a time when such testing was peculiarly necessary; to another, divers kinds of tongues; to another, the power to interpret the things thus spoken so that all might be benefited. But

all these were wrought by the self-same Holy Spirit, dividing to every man severally as He willed.

It is well for us to see how some members of other Christian bodies view such a picture as that given of the meetings of the church at Corinth in the chapters to which I have referred. R. W. Poor, in Schaff's edition of Lange's Commentary, writing a few years since (and his comment must have had the general approval of Dr. Schaff himself), says :

"Of primitive Christian worship as observed at Corinth, we have a vivid picture afforded us in this chapter. Indeed it is the only one extant of the kind, giving us a clear and instructive glimpse into the nature and workings of church life in those times. The great thing that strikes us is the absence of all fixed order. No hint is given of the superintendence of any individual or class of persons, regulating the service in the church assemblies, even where the mention of such would naturally been made, as in the case of the disorders spoken of in verses 26-34. The exercises seem to have gone on spontaneously—very much as is now the case in many social gatherings where 'the meeting,' as the saying is, 'is thrown open.' Individuals employed their gifts under the promptings of the Spirit, as seemed to them best, governed only by considerations of *mutual regard and general utility*. All enjoyed the right, yea, felt it a duty to contribute something toward the public edification according to the ability conferred on them severally. The idea that a special priesthood was necessary to mediate between the worshipping assembly and God, is not for a moment entertained. Indeed it is altogether ignored and excluded on the supposition that all were now

made priests unto God by the unction of the Spirit, and had an equal right to speak the truth that was in them, and to offer prayer. The disorders arising from the fullest concession of this right were not regarded as an evil so great as would have arisen from the repression of the Spirit that wrought in all the members severally as He would. The Spirit was not to be quenched; prophesyings were not to be despised; and whatever there was of the carnal and selfish element mingling with what was spiritual and divine, was to be separated and rejected by the critical faculty of the more discerning. The hearers were expected 'to prove all things,' and 'to hold fast that which is good.' This fact should be commended to the attention of those, who, in their excessive regard for having 'all things done decently and in order,' proceed to the extreme of repressing the spontaneous life and activity of the church as a whole by putting the meeting entirely under the control of a special order of individuals. The exercises consisted of prayer, praise, thanksgiving, prophesying and speaking with tongues, accompanied by interpretation, together with the celebration of the Lord's Supper at stated seasons. The several parts of the service seemed to have followed one another without settled plan. The only rules to be observed here, were non interference, so as to prevent confusion, and a regard for the edification of the church as a whole, rather than for that of the individual. The latter necessarily excluded all that was unintelligible to the majority of the assembly. No language was to be employed which could not be understood by all alike.

"In all true Christian worship that is honorable to God, or beneficial to man, the Holy Spirit is the efficient agent.

It is only so far as He helps our infirmities and teaches us how to pray, only so far as he enlightens our understandings and gives us an insight into Divine truth, only so far as He inspires our songs and praises, that our worship is truly spiritual and edifying. Hence the prime and indispensable necessity of preparing for these services by seeking His presence and aid. No amount of learning, no natural gifts, no acquired skill, no refinements of art, can compensate for that unction of the Holy One which is promised the believer, to teach him all things."

This view of public worship prevailed with the early Friends, and it was to break off from all that men had invented as to methods of worship, and to return to the pure worship in spirit of the primitive times, that they sat down in silence to wait upon God. They placed themselves at once in an attitude of reverent waiting upon Him for the operation of the Spirit upon their minds and hearts, and of confident trust in the promised presence, headship, and mediation of our Lord. Whether they sat long in stillness, or whether preachers filled with the Spirit began to speak upon first assembling, the one thing was to know the reign of the Spirit within each soul and over the whole assembly.

We cannot return to the partaking of a substantial meal at the beginning of every First-day and mid-week meeting, to which each member or family shall bring a particular contribution. The voice of Christendom is one on this subject. Neither can we believe the partaking of food is in any way essential to the highest and fullest spiritual communion. But with this exception, and that of the exercise of miraculous gifts, which are not now to be *hab-*

itually looked for, there is nothing that pertained to the worship of the apostolic church that may not be practiced at the present day, if the Spirit really leads into it; and if it can, therefore, be done to the edification of the members.

The one absolutely necessary thing is that by an inward surrender to the Lord we come under the power of the Holy Spirit; and that, aided by Him, we shall through our Lord Jesus have access, in all the varied exercises of worship, to the Father. Yet this liberty of the Spirit was subject to the discernment and judgment of the properly qualified officers of the church, that things might be done decently and in order, and all be unto edification.

THE MINISTRY.*

In the apostolic times Christian ministers were Christian believers, more or less perfectly taught in the facts and truths of the Gospel. It seems necessary to make this bald statement because assertions have been made that seem to contradict so obvious a truism. The apostles had been for two years or more under the immediate training of their Lord, before they entered upon their public ministry after His resurrection, and had, therefore, been taught by Him many truths necessary to the exercise of their gifts. To be a member of the band of *Apostles* it was necessary to have seen the Lord and to have been called directly by Him into the office. But besides the

* In the discussion of the subject of the Ministry it should be distinctly borne in mind that religious meetings from the beginning have had two objects, worship in spirit and in truth, and *instruction*, first of believers and, incidentally, of those not yet living members of the church.

Eleven, Matthias and Paul, there were others like Barnabas, who in virtue of their gifts and services, were called apostles, and who for the most part appear to have traveled much, preaching and teaching the truths of the Gospel, founding or confirming the churches. The care of the poor, the sick, the suffering and distressed, has from a very early time to the present formed an important ministry in the church. It led to the appointing of the seven *deacons*, mentioned in the 6th of Acts, so that the apostles might not have to wait on tables, but might give themselves wholly to prayer, and to the ministry of the word. All down through the ages there have been officers in the church charged with duties similar to those of the first seven deacons, the care of the charitable activities of the church. When congregations were formed there were *elders* appointed over them. These were chosen by the members, sometimes with the aid and counsel of the apostles, or of those who, like Timothy, were charged by apostles with a watch over young and struggling churches. These elders were called interchangeably *presbyters*, a word meaning elders, or *bishops*, meaning overseers. They were equals in powers and position except so far as they differed in the possession by some, of greater natural and spiritual gifts, than others. Possibly* they appointed one of their number temporarily, to preside, he being followed in turn by others of the elders. Their duty was to *rule*, to look after the good order of the church, its meetings and members. Some of them labored in the word and teaching; that is, were ministers in the sense in which we commonly

* In fact it is historically certain.

use that term, others were not. At a later date it is mentioned as one of the qualifications of a bishop or overseer or elder, whichever it pleases us to call him, that he should be "apt to teach." They were to feed the flock of God, whether with the sincere milk of the word, by a faithful example and advice, or as having the *rule* over the church. "Obey them that have the rule over you." They were to take the oversight of the flock, "not by constraint but willingly, not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but as ensamples to the flock." There was a class of women who were called "widows," and who seem to have had a watchful care over the women of the congregations. There were other women like Priscilla and Phoebe, who seem to have labored in the Gospel, probably in preaching the good news of salvation through Christ. (The customs of the times must to some extent have excluded women from acting as evangelists in mixed meetings of men and women of the world.) There were also deaconesses corresponding to deacons in their duties towards women. In the second century there were women elders, according to E. De Pressensé.*

Speaking to non-Christians is called in the New Testament preaching the Gospel, heralding good news, or "preaching the word;" and those called especially to this service are spoken of as *evangelists*. Speaking to Christian believers in meetings for worship is called preaching or *prophesying*; the latter is not the foretelling of future events, except rarely, but by the Spirit's aid "speaking to

*In "the Apostolical Constitutions, III, 1, widows are raised to the rank of *elders*, *presbutides*. This is evidently an innovation of the second century." Pressensé, "Early Years" Apostolic Era, p. 355.

men unto edification, exhortation and comfort." I Cor. xiv. 3. Women as well as men thus prophesied, as in the instance of Philip's four daughters, though the speaking of women was doubtless less common than that of men.

An examination of Peter's sermon on the day of Pentecost, or that of Paul to the attenders at the synagogue at Antioch in Pisidia, shows that apostolic teaching and preaching were often based upon Old Testament truths and New Testament facts.* They sought to show from them, especially from the resurrection, the true Sonship and Messiahship of our Lord, thus leading their hearers to believe in Him, and to know that change of character, which union to Him by faith brings to pass. The Spirit did not usually suspend or supersede the memory or other natural powers of the preachers, but illuminated, aided, guided these sanctified powers. Paul's knowledge of Greek writers was called into use when he spoke to the Athenians, in a way that has probably done as much good in our own times, as it did to those whom he first addressed. All sound knowledge, but especially that of the Bible, may make a man or woman more useful and effectual in the ministry of the word.

Teaching, both to the converted and to the unconverted, is often spoken of as a part of the ministry of the word. As really as prophesying it demanded Divine aid, but with that aid teaching brought into exercise the orderly and cogent presentation of the truth, especially in the form of Bible exposition, as, for example, the teaching of the Jews at Rome by Paul, already alluded to.

*Paul's discourse on the occasion mentioned refers to the two portions of the Jewish order of Scripture reading that would be used and doubtless were used, on that day.

Teaching the converted members took place in their meetings for worship, and at their homes, "publicly, and from house to house." The *teacher* is usually placed after the prophet in the list of spiritually gifted persons. *Pastors* are mentioned *once only*, but it is difficult to distinguish their functions from those of the elders that labored in the word and teaching. They fed and tended or watched over the flock. It is evident that the gifts of the apostle, prophet, teacher, elder, evangelist and pastor, might all be united in one person, as in the case of Peter or Paul.

Paul exhorts Timothy, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This looks like and *was*, a provision for transmitting the teaching of the apostle to successive generations of men who should also become teachers. How this was done does not appear from the Scripture. Probably now that the New Testament has been committed to writing it suffices that the church shall see to it that in its general education of the young all its members shall receive such a knowledge of the historical facts and recorded truths of Christianity, together with such information upon the authenticity of Scriptures, that, if called to the ministry, they may avoid mistakes that would stumble an intelligent hearer, and then trust the rest of the preparation for the ministry to the work of the Blessed Spirit upon the minds and hearts of those whom He specially calls into this service.

Among the large number of persons, who if faithful, are called to speak or pray publicly, a few only are endowed with such gifts and graces as to make it appropriate for the

church openly to acknowledge them as ministers. But this should not blind us to the fact that there is a gift in the ministry that should be officially recognized, and that there is in the church a group of men and women who are designed to be distinctly known as "ministers of the word." In some places there is now a danger of oscillating to the extreme opinion, that there should be no recognized ministers, in order to avoid the assumption that one man should exercise an exclusive control over a congregation.

MAINTENANCE OF MINISTERS.

For the most part ministers* labored in some degree for their own support in the primitive church. But it is evident that Peter and the apostles generally during their travels were maintained by the voluntary gifts of the faithful. It was urged against Paul that he was not an apostle because he insisted on supporting himself when other apostles depended on the churches for the supply of their outward wants. Paul tells the Corinthians that he robbed other churches, taking wages of them, that he might be not chargeable to any in the region of Achaia. He doubtless had good reasons for his course, for he would stop all suspicion of selfish motives on his part. He had the right to be supported, but waived it, that he might make the Gospel without charge. He sought not theirs, but them.

John, the apostle, commends Gaius for helping on their journeys those traveling ministers (probably those called apostles in the *Didaché*), who for the Name's sake went

* That is, teaching elders, prophets, or pastors.

forth, "taking nothing of the Gentiles." III John, verse 7. In those early times, as among Friends at the beginning, there were ministers that traveled much from place to place founding and building up churches, and these had need to be supported wholly or almost wholly, since it was not meet that they should leave the word of God to serve tables or shop counters. But in apostolic times of those ministers that remained at home, the greater part or perhaps all supported themselves by their own labor, or very nearly so.*

Later, when one of the presbyters over each congregation came to be the permanent chief and bishop, he was so occupied with the business of the church, especially the care of the poor, that he was supplied out of the means devoted by the brethren to the needs of the poor; and from this abuses finally appeared, by men serving themselves too liberally.

Dr. Edwin Hatch, Reader in Ecclesiastical History in the University of Oxford, writes, "*Organization of the Early Church*," p. 150, "The funds of the primitive communities had consisted entirely of voluntary offerings. Of these offerings those officers whose circumstances required it, were entitled to a share. They received such a share only on the ground of their poverty. They were, so far, in the position of the widows and orphans and helpless poor. Like soldiers in the Roman army, or like slaves in a Roman household, they were entitled to a monthly allowance. The amount of that allowance was variable. When

*I am inclined to believe that the presiding elder was always partly supported. See I Tim. v. 17. It means that the presiding elder that had ruled well during his term should receive a double portion or share of the provisions or money divided among the members, or the poor.

the Montanists proposed to pay their clergy a fixed salary the proposal was condemned as a heretical innovation, alien to Catholic practice. Those who could supplemented their allowances by farming or by trade. There was no sense of incongruity in their doing so."

Some of the early Friends had means of their own, George Fox among others, that supplied their very modest needs. Others like Burrough and Howgill, who were almost constantly away from their homes, seem to have been wholly supported by Friends from the time they entered fully on their public ministry until death. See Barclay's *"Inner Life of the Religious Societies of the Commonwealth,"* p. 350.

The principle is a perfectly simple one. If the Lord calls a minister to give all his time to the work of preaching and teaching, the church should supply his wants freely, cheerfully. But whenever a minister has not such gifts and call as to justify him in spending all his time in the service, he should labor for his own living. The one thing is to live under the guidance of the Spirit, a guidance participated in by the church, and therefore the minister's sense of duty should be confirmed by the approval of the church, in order to entitle him to be always in the field, and supported by the church.

The principles governing the call, service and maintenance of the ministry cannot perhaps be better expressed than in the words of Robert Barclay in his Apology, page 319:

"The ministry and ministers we plead for, are such as are immediately called and sent forth by Christ and His Spirit into the work of the ministry."

They “are such as are actuated and led by God’s Spirit, and by the power and operation of His Grace in their hearts, are in some measure converted and regenerate, and so are good, holy and gracious men.” . . .

They “are such as act, move and labor in the work of the ministry, not from their own *mere* natural strength and ability, but as they are actuated, moved, supported, assisted and influenced by the Spirit of God, and minister according to the gift received as good stewards of the manifold Grace of God.”

They “are such as, being holy and humble, contend not for precedency and priority, but rather strive to prefer one another, and serve one another in love, neither desire to be distinguished from the rest by their garments and large phylacteries, nor seek greetings in the market places, nor uppermost rooms at feasts, nor the chief seats in the synagogues; nor yet to be called of men master,” &c.

Under the heading “Ministers’ Maintenance,” he writes: “We freely acknowledge, . . . that there is an obligation upon such to whom God sends, or among whom he raiseth up a minister, that, if need be, they minister to his necessities. Secondly, that it is lawful for him to receive what is necessary and convenient. . . . That which we then oppose in this matter is, First, That it (the maintenance) should be constrained and limited. Secondly, that it should be superfluous, chargeable and sumptuous. And thirdly, the manifest abuse thereof.” Again he writes: “Which maintenance, though the hearers be obliged to give, and fail of their duty if they do not, yet that it ought neither to be stinted (that is, bargained for at so much a year beforehand), nor yet forced, I prove; because Christ,

when He sent forth His apostles, said, 'Freely ye have received, freely give,' Matt. x. 8, and yet they had liberty to receive meat and drink from such as offered them, to supply their need."

If these be the Biblical principles of worship and ministry, what do they mean to us to-day? In the first place they seem to me absolutely to justify and confirm the underlying principles upon which a true Friends' meeting has been held from the beginning. The carrying out of these principles has doubtless often been weak and imperfect, but the spiritual laws have been right, though the practice of them may often have been defective.

The end for which our ascended Lord has bestowed gifts,—some apostles, and some prophets, and some evangelists, and some pastors and teachers, is plainly stated,—it is for the perfecting of those who are already members of the church, each unto his special service, or ministration, and the building up of the body of Christ, both by the addition of newly converted members, and by the bringing of all into the unity of the faith, and of the knowledge of the Son of God, unto a perfect or mature manhood in Christ. The end is not gathering members alone, nor maintaining testimonies alone, but the formation of congregations of truly converted Christians, who are ever growing in grace, and upholding individually and as congregations the truth as it is in Jesus. We greatly need more ministers of every class, especially preachers and teachers, to gather congregations throughout the limits of the Yearly Meeting, wherever the Master calls us to work.

BIBLE TEACHING.

I think it would be correct to say that perhaps, for a hundred years, preaching among Friends was confined almost wholly, but *not entirely*, to prophesying as already defined, that is, speaking unto men unto edification, exhortation and comfort; and that religious teaching, especially of the truths of the Bible, held a very subordinate place in this country, whether in the home training of children or in public speaking. Yet, as has been stated above, teaching held a secondary yet highly important position in the work of the early church. The apostles ceased not to *teach* as well as to preach Jesus Christ. The making disciples was to be by teaching.

Paul, when at Rome during his first imprisonment, did two things: he *preached* the kingdom of God, and *taught* those things that concern the Lord Jesus Christ. At Antioch there were certain prophets, or preachers, as we should now call them, and teachers. At first the knowledge of the truths and facts concerning our Lord was conveyed orally, the canonical books of the New Testament had not been written. Soon this oral transmission was exchanged for written accounts. This of necessity made some change in the method of teaching. It is not too much to say that the Head of the Church has demonstrated to Christians within the last century, that Bible teaching, rightly done, is a work into which the Holy Spirit leads some believers, and to which He has added a great and rich blessing. To-day a vast proportion of the population would be left in almost heathen ignorance, were it not for systematic Bible teaching.

It seems to me, permit me to repeat, that God has un-

mistakably shown to the church at large, and to our own Society in England and America, that he makes Bible teaching a part of the duty of our times, that He leads men and women into this service, blesses it with the accompanying power and efficacy of the Holy Spirit to the making of disciples, and permits teachers at times to see the life-long fruits of their labors in the conversion and Christian fruitfulness of those whom they have taught.

The Bible tells us that one part of the duty of a Christian congregation is "holding forth the word of life." Doubtless this is to be done by preaching, but it is to be done also by teaching, if we accept both the doctrine and example of the New Testament.

Like all service in which imperfect human beings have a part, Bible teaching has its dangers and abuses. These, however, do not justify its abandonment, but make necessary loving, tender and wise endeavors to reduce these dangers to a minimum, and to raise the good effects to the utmost degree.

Not that this teaching should all be relegated to the First-day schools; far from it. It has its place in the meeting for worship now as it had in the apostolic days, when it took place in the meetings of believers, as well as in the school-house and the home.

In the latter it is primarily the duty of the parents, but where they are incompetent, they may, as George Fox wrote, "have others to do it in their behalf." (*Letter to the Governor of Barbadoes.*)

Furthermore, I believe that home teaching, Bible schools, and evangelistic preaching, should all combine to the building up of congregations, sound in the faith and practice of

Christianity, and that we as a church should never be satisfied until in our annual answers to the query on the subject we can report some new meetings settled.

Seeing the greatness of our need of power, wisdom, skill and success, in this work of congregation building, may we not be discouraged and unbelieving, but renew our dedication to, and put our faith in Him whose promise is to His evangelizing, teaching, faithful church, "Lo, I am with you alway, even unto the end of the world."

The Ethics of Quakerism.

BY JOHN B. GARRETT.

[Delivered First Month 30th, 1890.]

Webster defines "ethics" as "the science of human duty." In a previous lecture of this course the "Spirit of Early Quakerism" was clearly portrayed on its ethical as well as on its theological or doctrinal side. It remains for us this evening to particularize the leading moral principles and practices which continue to distinguish the Society of Friends under the social conditions of our time and to consider upon what Christian foundation these rest.

The Society of Friends is a Christian society. Its ethics are Christian ethics. They rest for their authority and claim upon the revealed will of God in the person of Jesus Christ. His commands are our law, His words of wisdom our counsel, His example our guide. The morality of the New Testament differs essentially from that of the Old. "An eye for an eye, a tooth for a tooth" was the rule then; "Thou shalt love thy neighbor as thyself" is the key-note of human duty now.

The ethics of Quakerism may fairly be divided into two classes—the one including those points in which as a people we differ from other Christian professors, and by which in part we are distinguished ; the other, those in which we are in substantial accord with the Christian world, but of which we are perhaps more tenacious or the observance of which we regard as more cardinal and obligatory.

Our attitude as to capital punishment and self-defence, peace and oaths, comes within the first class. Let us consider them in turn.

CAPITAL PUNISHMENT.

Under the new as under the old dispensation human government is recognized as necessary for the order and protection of human society. "The powers that be are ordained of God." Crimes against civil laws and ordinances exist to-day as at all previous periods of the world's history, and will continue to exist until the world has been conquered for Christ. The protection of society from injury and danger demands the restraint of the criminal. The law of love requires an effort for his reclamation. Human laws must be obeyed and their enforcement promoted to the limit where individual conscience imposes its restraint. Passive submission must here supplant active conformity and support. Let each of us suppose himself the sole witness of a brutal murder. The criminal not only deserves punishment, but his liberty is a menace to the peace and safety of a community. His exoneration from punishment is an encouragement to others whose brutality and temptations are like his. Jonathan Dymond says: "He who by securing or

temporarily disabling a man, prevents him from committing an act of great turpitude, is certainly his benefactor ; and if he be thus reserved for justice, the benevolence is great, both to him and to the public. It is an act of much kindness to a bad man to secure him for the penalties of the law ; or it *would be* such if penal law were in the state in which it ought to be, and to which it appears to be making some approaches." Our duty in the supposed case is obviously to promote the arrest of such offender, whether by communication to the legal authorities of information of which we only are cognizant, or by immediate forcible restraint on our own part ; this, that civil law may test his guilt and impose its own penalty.

Whether under monarchical or republican form of government every member of society is responsible for the intelligent use of his influence in the formation of that public opinion in response to which criminal laws find their place upon the statute books. In a republic we are further responsible for the selection and election of those to whom the law-making and law enforcement are delegated. If a depraved public opinion would exempt from punishment certain crimes against society, every proper effort should be made to correct it. If, on the other hand, a lack either of intelligent appreciation of the law of Christ, or of devotion to it, would impose penalties which God would reserve to Himself, we need so to exemplify the law of Christ as to commend it to the approval and observance of our fellow-men.

The progress of law towards the limitation of capital punishment to the crime of wilful, deliberate murder, has been marked in our time, and is evidence of progress in

understanding of crime. The criminal condemned to term or other sentence or imprisonment, he has come under the redeeming and converting power of Christ, or he has not. If he has, wretched Divine mercy, shall man withhold his forgiveness, and deny him the help and joy of a repentant heart? If he is ever unreconciled, shall human indignation hurry him prematurely into the judgment of a just and merciful God? Has society, in such a case, failed to pursue the every proper effort to reclaim the offender, or has it not rather claimed exemption from this duty by placing him beyond the reach of human influence and of repentance? Is it not an evidence of the weakness of faith of the Christian Church in the power committed to it, that the influence of most Christian professors is so freely given to the sanction of capital punishment, and that the contention in its defence uttered by the comparatively few whose consciences revolt at the shedding of man's blood by man? Many more would revolt if the influence of such punishment devolved upon themselves, and they may well consider whether the responsibility is assumed because with it none is delegated to another. The Society of Friends as a body has, from its rise to the present day, protested against capital punishment as inconsistent with Christ's law.

SELF-DEFENCE.

That there are some limits to the right of self-defence is *obvious*. If one's life were threatened by an assailant, and escape conditioned on participation in a crime contemplated by him, as murder or robbery, none surely can plead that such participation would not be in vio-

lation of the moral law. In arguing this limitation Dymond uses this suppositious case in illustration: "A furious Turk holds a scimitar over my head, and declares he will instantly dispatch me unless I abjure Christianity and acknowledge the divine legation of 'the prophet.' Now there are two supposable ways in which I may save my life: one by contriving to stab the Turk, and one 'by denying Christ before men.' You say I am not at liberty to deny Christ, but I am at liberty to stab the man. *Why* am I not at liberty to deny Him? Because Christianity forbids it. Then we require you to show that Christianity does *not* forbid you to take his life."

Undoubtedly the law of Christian morality is a law of benevolence. We are required to love others as ourselves. In taking the life of another to save one's own life, one is at best acting on a presumption that might or might not be fulfilled. He is electing between the continuance of his own life or that of another, and in his election is manifesting that he loves his neighbor less than himself, and is therefore short of the fulfillment of the law of Christ. He is exercising no benevolence towards his fellow man, for that surely could not place him at the moment of sinning beyond the opportunity of repentance, and therefore of his soul's salvation. The Society of Friends has, therefore, consistently maintained that even in self-defence the taking of human life is at variance with the moral law.

PEACE.

The testimony of Friends on this subject has been a pronounced one from the origin of the Society to the present day. None probably is more generally recog-

nized by the world. Slowly but steadily it influences the opinions and actions of others. In the British Parliament for many years a little band of members has asserted its advocacy of peace as man's duty and as sound governmental policy. And many are the nations who, during the past quarter of a century, have successfully submitted their international grievances to the arbitration of a commission of disinterested statesmen. Our late President Grant, who won his place at the head of the nation's counsels and in history by military genius and military success, was emphatic in advocacy of this method of settling international disputes in preference to the arbitrament of the sword. Already many treaties between our own and foreign nations provide such mode of settlement. A proposition for the incorporation of such provision in a pending treaty between any of the civilized nations would in this day undoubtedly be received with respect, and be argued with as much fairness as diplomacy would permit, whether or not it should be finally adopted. Yet with all this progress the inventive genius of man is continually exercised on engines of human destruction—armies and navies grow apace—able-bodied men, whose labor is needed in productive industry, undermine their physical vigor, their mental force and moral character, by idleness in garrison duty, or yet worse, in the activity of strife. And all to what purpose? "War is a game that were their subjects wise, kings would not play at."

As I write, these lines are cabled from Great Britain as the expression of one of their greatest statesmen and political leaders. Referring to the United States and the plans for an enlarged navy, Gladstone said, "The worst

- was that while America would cite England's example for enlarging her navy, England will give a similar excuse for further naval increase. It is a matter of deep sorrow to reflect that the very ostentatious addition to the defences of a country, made under a real or pretended necessity, is made an apology for an increase of the burdens of every other country. Under profession of an additional security, the policy of governments thus tended more and more to jeopardize the peace of the world."

To what extent does the law of Christian morality justify our condemnation of the arbitrament of the sword? To what extent demand our advocacy of universal peace? Throughout Old Testament history the armies of Israel were marshalled at Divine command. They were the representatives of Divine power. They conquered under God's blessing, and were discomfited when that blessing was withheld. All this ceased with the coming of Jesus Christ. *New* Testament history makes no mention of human armies as the representative of Divine power. Such representative was He in whom "dwelt all the fullness of the godhead bodily." What, then, was His teaching on this important point?

"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you." "I say unto you that ye resist not evil." "Blessed are the peacemakers; for they shall be called the children of God."

It is sometimes well to take a lesson from those whose religious training has been altogether dissimilar to our own, and whose religious tenets also are at variance with those

we hold. In an able article in the *Fortnightly Review* of the current month, on "The State and the Sermon on the Mount," the Bishop of Peterborough says: "Self preservation and the preservation of all that is entrusted to it are the *moral* obligations of every State. Now, is this idea of protection of interests, of maintenance of rights, and of resistance to all assaults on these, the idea of the Sermon on the Mount? Distinctly it is not. The idea, the spirit, of that discourse is the diametrically opposite one, of sacrifice of rights, surrender of interests and non-resistance to assaults on these. It is, in a word, from beginning to end the idea of self-sacrifice as opposed to that of self-preservation." I need not follow this distinguished prelate through the delicate meshes of his argument, involving the mutual relations of the Church and the State, and resolving in the conclusion that while individual Christians must obey the commands of the Sermon on the Mount, the State cannot, nor is it called to do so. My purpose in the quotation is fulfilled in pointing out the fact that such a vigorous thinker and writer, whose ecclesiastical position gives him, of course, a seat in the House of Lords, and therefore a voice in national counsels, admits fully the inconsistency of resistance of assaults upon national interests with the teachings of Christ to His individual followers. And if so, equally or more inconsistent must be an aggressive attack upon the interests of others. His conclusion that the individual must obey Christ's commands to peace and non-resistance, while the State must resist attacks upon it, can, it seems to me, lead logically to no other result than that, in the event of such attack, the Christian subject must either be two-faced, playing one role as a churchman and

another as a citizen, or that the sympathy and support of the Christian portion of its citizens are at such juncture to be taken from the State. In the latter case, government must devolve on the irreligious, upon those who disavow the binding nature of the law of Christ on their own consciences and conduct. The enormity of such a conclusion is too great for contemplation.

War involves "variance, emulation, strife, murders." It is impossible to conduct it without them. The Apostle tells us all these are "works of the flesh" and that "they which do such things shall not inherit the kingdom of God." On the other hand, he tells us that "the fruit of the spirit is love, peace, longsuffering, gentleness, meekness." Did ever man engaged in the bitter strife of war exemplify these graces?

Some may answer, yes, recalling the beautiful characters of Hedley Vicars and Sir Henry Havelock; but certainly the inconsistency in these cases is presented so boldly as to make them notable, and conceding that they entered the military service with thorough conscientiousness, and that their souls longed in a general sense for the salvation of their enemies as well as their friends, there is yet room to doubt even in these exceptional cases whether at the moment of engagement and of hastening fellow-men into eternity, it was possible that the "fruit of the Spirit" was displayed. Certainly we may ask, with every confidence of a uniform answer, Is war promotive or is it destructive of "love, peace, longsuffering, gentleness, meekness?"

But we are told that the world is not ready for such exalted moral standards. "It is too high, I cannot attain unto it." True, and the day when the world will be ready

for it will be indefinitely postponed if you and I, and our successors in the faith, convinced of the inconsistency of war with Christian precepts, utterly fail to live in conformity with our convictions. No, the world is far from being ready to obey Christ's law, but "what is that to thee, follow thou Me." We admit that He is "Prince of Peace," that we are His subjects, bound by His commands. We claim to accept His precepts. We even take upon our lips the prayer which His own teaching has made sacred, "Thy kingdom come," and then obstruct its coming by open and unqualified denial of the very essence of the teaching of all our Lord's earthly ministry. Must we not, as we contemplate our inconsistency and unfaithfulness, marvel at the patience and longsuffering of our God, and at the condescension which would use such unreliable instruments in the fulfillment of his purposes?

That the Christians of the first two centuries of our era firmly believed in the unlawfulness of war, and that many willingly suffered in the cause of peace appear to be indisputable facts of history. Dymond, in his admirable treatise on War, cites a number of prominent cases in support of these facts, and adds: "These were not the sentiments, and this was not the conduct, of isolated individuals who might be actuated by individual opinion or by their private interpretations of the duties of Christianity. Their principles were the principles of the body. They were recognized and defended by the Christian writers, their contemporaries. . . . Some of the arguments which at the present day are brought against the advocates of peace were then urged against these early Christians; and *these arguments are examined and repelled*. This indicates investigation and

inquiry, and manifests that the belief of the unlawfulness of war was not a vague opinion hastily admitted and loosely floating among them, but that it was the result of deliberate examination, and a consequent firm conviction that Christ had forbidden it. The very same arguments which are brought in defence of war at the present day were brought against the Christians sixteen hundred years ago ; and, sixteen hundred years ago, they were repelled by these faithful contenders for the purity of our religion. It is remarkable, too, that Tertullian appeals to the precepts from the Mount, in proof of those principles on which we insist : *That the dispositions which the precepts inculcate are not compatible with war, and that war, therefore, is irreconcilable with Christianity.* If it be possible, a still stronger evidence of the primitive belief is contained in the circumstance, that some of the Christian authors declared that the refusal of the Christians to bear arms was a fulfillment of ancient prophecy. The peculiar strength of this evidence consists in this,—that the fact of a refusal to bear arms is assumed as notorious and unquestioned. Irenaeus, who lived about the year 180, affirms that the prophecy of Isaiah, which declared that men should turn their swords into ploughshares, and their spears into pruning hooks, had been fulfilled in his time ; ‘for the Christians,’ says he, ‘have changed their swords and their lances into instruments of peace, and they know not how to fight.’ Justin Martyr, his contemporary, writes, ‘That the prophecy is fulfilled, you have good reason to believe, for we, who in times past killed one another, do not now fight with our enemies.’ Tertullian, who lived later, says, ‘You must confess that the prophecy has been accomplished, as far as the practice of every individual is

concerned to whom it is applicable.''' It is also interesting to note that the practice of Christians engaging in war obtained not suddenly, but by degrees, and this as the standard of Christian practice lowered in other particulars.

During our late Civil War and in various other conflicts in this country and abroad, many incidents have been recorded of the wonderful preservation of those who have refused to bear arms for conscience sake. These need not be cited, for though they are conspicuous illustrations of Divine mercy, and may well encourage to faithfulness to known duties, our steadfastness in refusing to bear arms and in maintaining a bold testimony to the unrighteousness of all war, is in no sense dependent upon our exemption from bodily harm when war comes. If our Master calls for the martyr spirit, martyrs let us be, for the sake of the truth, as proclaimed by Him who freely gave Himself for us, and whose blood cleanseth from all sin.

I have dwelt at length on this branch of my subject, because of its importance, because a generation has grown up that has witnessed little or none of war's desolation, and because of the ease with which in times of peace we may set aside its consideration. Statesmen on this and on the other side of the Atlantic have had their attention forcibly directed of late to the destructiveness and impolicy of war, and the present is an especially opportune time for Friends to present an unbroken front in advocacy of a principle of which they were prominent and able defenders at the rise of the Society.

OATHS.

These are of two classes, judicial and profane. Neither are justified by the tests of human duty as recognized by

Friends. Our Saviour, addressing the multitude on the Mount, said, "Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all: neither by heaven, for it is God's throne; nor by the earth for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, yea, yea; nay, nay; for whatsoever is more than these, cometh of evil." Here, again, as in the case of war, the standard was changed at the coming of Christ. In His address just quoted, He alluded to the prohibition of olden time, thou shalt not forswear thyself—thou shalt not swear falsely, not swear and fail to perform; but His own prohibition was against swearing at all, whether truly or falsely. Basil, a Christian writer of early date, said, "The old law is satisfied with the honest keeping of the oath, but Christ cuts off the opportunity of perjury." Tertullian, "I say nothing of perjury since swearing itself is unlawful to Christians." And Chrysostom, "Do not say to me, I swear for a just purpose; it is no longer lawful for thee to swear either justly or unjustly." In reading the Divine commands, and also the straightforward and accurate interpretation of them by His early followers, one can scarcely avoid surprise that so many centuries should have rolled by and judicial oaths still have a legalized place among civilized nations. Conscience in this matter is recognized, it is true, and he who dare not take an oath may now give evidence without difference in the legal or popular estimate of its worth, and untruthfulness of a witness when under

affirmation is punishable as is direct perjury. Yet the law calls for and expects an oath, excusing only those who cannot conscientiously accept it ; and in so providing, the law sanctions that which Christianity forbids, so suggesting to willing ears that the Christian law needs not to be obeyed. It also excludes from many important offices of government those who cannot conscientiously take an oath, for who that cannot take can conscientiously administer? Nor is there room to doubt that the system of judicial oaths, as practiced, tends to encourage falsehood. Says Dymond, "The effect of instituting oaths is to diminish the practical obligation of simple affirmation. The law says, You must speak the truth when you are upon your oath ; which is the same thing as to say that it is less harm to violate truth when you are not on your oath. The court sometimes reminds a witness that he is upon oath, which is equivalent to saying, "If you were not, we should think less of your mendacity."

Profane swearing—the taking of the name of our God in vain—is a vice without excuse or palliation. It was forbidden by the law of Moses, is now, and ever will be. "The Lord will not hold him guiltless who taketh His name in vain." In the face of such an audience as this, or before Friends anywhere, it would seem altogether unnecessary to maintain the sinfulness of profanity, but while it exists as now in the world about us, we do possibly need the reminder that our whole duty in the matter is not done till our influence is made positive for the extermination of the evil. There is no occasion to conceal the look of pain when profanity is indulged in in our presence ; and often a word of admonition, it may be in some cases even of instruction, may be welcomed by an offender, if given with

the gentleness and temperance of the spirit. George Fox, in one of his letters (1668) says, "If you be not diligent against profaneness, sin, iniquity, uncleanness, looseness and debauchery, and that which dishonoreth God, then you let those things come up upon you, which you should subdue and keep down with righteousness, and the truth and the power of God."

MARRIAGE AND DIVORCE.

One can scarcely consider the ethics of our religious Society properly treated without at least a brief reference to these subjects. Marriage has always been regarded by Friends as both a civil and a religious rite, requiring regulation by law and the watchful oversight of the church. "Be not unequally yoked together with unbelievers"—the warning of an apostolic writer—has been accepted as a principle to be jealously cherished by the church, and to be enforced by its disciplinary action. And surely the highest happiness in family life cannot be realized by the follower of Christ whose partner for life has failed to hear and heed the heavenly call, and to rank himself or herself also on the side of Christ. And one so circumstanced must always be crippled in the fulfilment of the Divine commands, and in service for Christ. But out of this wise guardianship of individual life has grown a restriction, which though profitable in the main, does not rest upon the apostolic authority, which imposes no other test than belief in Christ. This restriction—forbidding marriages with other than the members of our own Society—at once goes beyond and falls short of the Apostle's limit. It forbids marriage with other believers upon whom neither birthright nor entire agreement with the distinguish-

ing views of Friends has conferred our membership. It permits marriage with our own members without regard to their being Christian believers. In the one case it distrusts the power of religion to bring congenial hearts, both filled with the love of Christ, into substantial agreement in the ways in which they shall walk. In the other, it assumes that the union may win the unbeliever, or will not injure the spiritual life of the believer, and in doing so violates in letter and spirit the Apostle's warning. Do not misunderstand me. I have said that this restriction was, is, profitable in the main. It had its origin in a religious care for the substantial unity in religious things of our members in forming marriage relations. But in its operation, our Society has lost many, very many, whose continuance in membership would have been blessed to themselves and others, and would have resulted in winning to our spiritual views and to usefulness in our branch of the church those whose non-membership has caused the separation. Some surely have been lost whose marriages have been formed in heaven. There are physiological reasons why narrow limits in this regard should not be imposed ; and instances might be cited where the vigor of the church has been seriously impaired, and the administration of its discipline obstructed by the close family relationships subsisting among the members of a meeting. The dangers attending the restrictive rule have been fully recognized in many parts of our Society, and of late measurably so in our own.

May wisdom be granted to hold fast all that will promote Christian fellowship and effectiveness for Christ, and to discard whatever impedes the spread of His kingdom. Note the following words of Geo. Fox : " Take heed of hurting

any concerning marriages, through any earthly reasoning, if the thing be right, lest they do worse."

Friends have ever maintained that, as marriage is a Divine institution and a religious covenant, divorce could not be justified except upon grounds clearly Scriptural. Public opinion is sadly astray upon this point, and the very fabric of society is honeycombed with the fruit of this error. To those who see in it no more than a legalized union for worldly support, companionship or convenience, the voidance also of the contract at convenience is most natural. It seems as though in many parts of our Union a simple application to court, sustained by slender proof of incompatibility, or neglect, or harsh treatment, was ample to secure a dissolution of the marriage relation. The thought that the joining together must be of God having been absent from first to last, there is no application or applicability in the minds of those concerned of the blessed words—blessed to the Christian—"What God has joined together let no man put asunder." Facility of divorce leads to hasty engagements and unhappy marriages, and these in turn are the natural precursors of divorces. Let our influence in the Church be firm in the maintenance of a watchful care over early associations, and in the State towards a more healthy social condition through a closer approximation of the laws and their administration to the standard of Christian morality.

Let us now turn to some of those particulars in which as a people we can claim no monopoly, but upon which we lay stress as essential for correctness of individual life and for the well-being of society.

TRUTHFULNESS

lies at the very foundation of a life conformed to the Divine standard. We are enjoined to "let our yea be yea, and our nay, nay; for whatsoever is more than these cometh of evil." Again, "whatsoever . . . maketh a lie" is classed with all that defiles and all that works abomination, as excluding from the city which is lighted by the glory of God, and of which the Lamb is the light. To be truthful involves vastly more than to avoid statements directly opposite to true. All deception must be avoided, and all that is designed to mislead, as well in look as in word, and in the whole conduct of one's self. Character must be unvarnished. In all our business relations integrity must be our watchword. Weights must be just and balances true—payments punctual and in the currency which the spirit of the contract demands. He who will buy a depreciated currency to pay a debt which is justly payable in legal currency cannot fairly lay claim to honesty. He does not manifest a love for his creditor equal to that for himself, nor do to others as he would have them do to him. He who pays his debt due to-day by a check delivered too late to be available till the morrow is scarcely entitled to the credit which a direct payment on the morrow would bring, for in addition to depriving his creditor of the use of what was justly his for the day, he has practiced deception on himself and would practice it on another.

The founders of our religious Society were very outspoken in their testimony to truth and honesty and justice in all business relations. George Fox wrote (1661): "Do rightly, that is the word of the Lord God to you all, whether

ye be tradesmen, of what calling or profession, or sort soever, or husbandmen ; do rightly, justly, truly, holily, equally to all people in all things. . . . Wrong no man, overreach no man (if it may be never so much to your advantage), but be plain, righteous, and holy ; in this are ye serviceable to your own nation and others, by your change and exchanging of things and merchandise, and to the Lord God ye come to be a blessing in the creation and generation. . . . Loathe deceit and all unrighteousness, hard-heartedness, wronging, cozening, cheating or unjust dealing. . . . Deny yourselves and live in the cross of Christ, the power of God, for that destroys injustice. . . . And all of what trade or calling soever, keep out of debt ; owe to no man anything but love. Go not beyond your estates, lest ye bring yourselves to trouble, and cumber, and a snare ; keep low and down in all things ye act. For a man that would be great, and goes beyond his estate, lifts himself up, runs into debt, and lives highly on other men's means ; he is a waster of other men's, and a destroyer. . . . Let none be negligent in their business, but give an account by words or writings, how things are with them, when others write to them ; so that none may wrong one another in these outward things, nor oppress one another, but be serviceable one to another, keeping their words (their going into things beyond their ability makes them break their words), keeping within their compass with that which they may answer others, lest any should be lifted up. For it is a bad thing to be lifted up, and to make a noise and a show for a time with other people's goods, and not to be able to keep their word, their promise, their day."

Methods of conducting business have changed greatly

since George Fox's time, but Christian principles have not. It may be impracticable to carry on many kinds of lawful business without incurring debts, but the moral law forbids now as in his day the extension of those debts beyond the line of prudence and safety, that the estates of others be not imperilled. In further confirmation of the views of early Friends on honesty, justice, industry, moderation, and business virtue generally, let me quote a few words from the Journal of John Woolman, a classic in the literature of our Society: "The fowls of the air sow not, nor gather into barns, yet our Heavenly Father feedeth them, nor do I believe that infinite goodness and power would have allotted labor to us, had He not seen that labor was proper for us in this life. . . . Idle men are often a burden to themselves, neglect the duty they owe to their families, and become burdensome to others also. As outward labor, directed by the wisdom from above, tends to our health, and adds to our happiness in this life; so, on the contrary, entering upon it in a selfish spirit, and pursuing it too long, or too hard, hath a contrary effect. . . . As laying out business, more than is consistent with pure wisdom, is an evil, so this evil frequently leads into more. Too much business leads to hurry. . . . I feel sincere desires in my heart that no rent, nor interest, might be laid so high as to be a snare to tenants. That no desires of gain may draw any too far in business. That no cares to support customs, which have not their foundation in pure wisdom, may have place in our minds, but that we may build on the sure foundation, and feel our holy Shepherd to lead us, who alone is able to preserve us, and bring forth from everything which defiles."

In this day of active competition, of extended credits, of bankrupt laws, and of temptation after failure in business to live as before, there is need for us to be reminded that debts are never morally outlawed. The debtor may obtain a legal release from his creditors or the court, upon making a partial payment, but the balance is justly due and no proper effort should be spared, by diligence and economy, and by concentration of time and strength upon the object, to repair the injury to the estates of others. Nor is the church clear of complicity with evil when it lays claim to the time of a member so involved, to fulfill the duties properly devolving on others. In thorough devotion to the primary duty of justice to creditors, the individual should always have the sympathy and help of the church. Many of us need to be watchful that we bear our own burdens, that we perform willingly and thoroughly the duties which our membership with the body of Christ and with our religious Society imposes, and that we avoid devolving our service upon others that we may be at ease. The duties of Christianity are not negative, but positive. Yielding to spiritual inertia will no more promote spiritual life than will bodily sloth promote physical vigor. Nor will avoiding moral or spiritual duties ever protect from temptation, but on the contrary will invite and multiply it.

Our Father has set us in families. The family life is a sacred life. As to the outward, its support is generally and appropriately from the labor of the husband and father. The manner of living properly varies with the results of this labor, or with means derived from other sources. The expenditure which determines the manner of living is not wholly controlled by the one or more who produce, but is

shared largely by all the adult members, measurably by those in youth. To the wife especially is due the utmost confidence as to the resources upon which she is dependent, that she may regulate her household intelligently, and that she may instruct wisely those committed to her care. How often do we hear insolvency charged to extravagant living, and this in turn to the ambition or pride or incompetency of the wife, when it may be, she was as ignorant of her husband's true financial condition as was the outside world; and when she would with the utmost good cheer have begun her retrenchment earlier had she known the necessity, and possibly have averted a calamity for which she was in no wise responsible. Husbands, keep in mind that the marriage vow requires that throughout life we be "loving and faithful," and that this is violated when suspicion and distrust prevent the freest communion of thought and the bearing of each other's burdens in fulfilment of the law of Christ.

The history of the world has always shown society to be divided into classes by the varied intelligence, culture, social habits and worldly possessions of its members. Many are ready to decry this condition. But, so long as the right of property is recognized, so long in short as the Divine appointment, that man shall live by his labor, exists, so long must this condition continue. Imagine, if possible, that for a single moment absolute equality of worldly possessions was known, the very next would it be destroyed, for health, strength, appetite, ambition, and all other qualities of mind and body are unequal and must disturb the equilibrium. Upon one is dependent a family of ten, while his neighbor has himself alone to support.

John Woolman thus recognized the existence of outward riches and their proper use: "A person in outward prosperity may have the power of obtaining riches, but the same mind being in him which is in Christ Jesus, he may feel a tenderness of heart towards those of low degree; and instead of setting himself above them, may look upon it as an unmerited favor, that his way through life is more easy than the way of many others; may improve every opportunity of leading forth out of those customs which have entangled the family; employ his time in looking into the wants of the poor members, and hold forth such a perfect example of humiliation, that the pure witness may be reached in many minds, and the way opened for a harmonious walking together."

The hopefulness of Christian labor for the reclamation and conversion of a class far too numerous in our day—the tramps—and our duty toward them, may be recognized in these words of George Fox—"Such who have gone up and down a begging, if ye have received any such amongst you, with the Light which hath convinced them see that they be kept in diligence, and not suffered to wander, but be kept in obedience to the Light, to receive the wisdom from God, how to labor in the creation; and see that they have things decent and necessary, and their nakedness covered, that no reproach nor shame may come upon the Truth, amongst such as are without. . . . And all being kept diligent, and walking in the Light there will be no slothfulness." The principles which should govern the business life of all men are wisely balanced in the epigrammatic sentence of the Apostle: "Not slothful in business, fervent in spirit, serving the Lord."

The ethical teaching of the New Testament is the basis of the Ethics of Quakerism. If they go beyond or fall short of this, they cannot be sustained. It demands Christ-likeness in the human heart. Every virtue, every grace which He possessed and exemplified, it is our privilege, and therefore our duty also to possess and exemplify. "Be ye perfect," "be ye holy," were not idle words. They confirm the fact of man's creation in the likeness of his Creator. They denote our possibilities, despite our inheritance through the fall of our first parent. They assure us that character is the test of our manhood, and that our works are its illustration. They energize us to a fresh struggle in the name of Him who declared "for I am holy," with all the powers that are allied against us. They invite us to communion with and reliance upon Him who assures that "when we awake we shall be like Him, for we shall see Him as He is." I commend to us all, as an inspiration to a new and higher spiritual life, in which the ethics of which we are convinced shall find constant and consistent expression, the words of an eminent servant of the Lord of our own day: "It is the one desire of my life—in book, newspaper, periodical, platform, pulpit—to apply to all the various problems of life the precepts and principles inculcated by Jesus Christ, and to infuse into life—first into my own, and then into all lives which I am permitted to influence—something of His spirit."





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